Christian Faith and Life

Combining The Bible Champion and The Essentialist

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EDITORIAL

An Appreciation of the Christmas Number

HOLY Writ well says, "It is a good thing to give thanks unto the Lord." In the Advent season, which announced to the spiritual daughter of Jerusalem, "Behold, thy King cometh unto Thee!" we directed our eyes, as the Magi of old, to the Star of Bethlehem and finally worshipped at the Manger. The Saviour was come!

So in the silence of one of the Christmas holiday evenings, we may have been sitting at the foot of the Christmas tree with its many gently burning candles, regarding its exquisitely significant symbolism in angels, stars, candles, etc. We may have heard sweet voiced children singing:

"Away in a manger, no crib for His bed,
The little Lord Jesus laid down His sweet head;
The stars in the sky looked down where He lay,—
The little Lord Jesus, asleep on the hay."

Or probably the melodious strains of the Christian world's hymn of this holy Festival were welling up in our hearts:

"Silent night! Holy night!
Son of God, love's pure light
Radiant beams from Thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at Thy birth!"

In this spirit, I began reading the December number of CHRISTIAN FAITH AND LIFE. The first article, the editorial by the Editor-in-Chief, was indeed opportune. It is "The Old, Old Story" which again in this Year of Grace 1931, finds fervent, eloquent and profound expression. What food for thought it contains for those to whom Jesus Christ has become "The Wisdom of God!" And from those, to whom the Scriptural Christmas History, is still a "stumbling block of offense," it should elicit a reverent and serious consideration. This editorial is characteristic of the penetrating pen of Dr. Sloan.

It recalled to me our first meeting fourteen years ago. Dr. Sloan had already been widely known for his clean-cut logical Luther-like stand for historic Christianity. With him there was not the least infinitesimal scintilla of word mincing. As was the case of St. Paul, who could call St. Peter to account "before them all," so too the Pastor of the leading Methodist Church of Bridgeton, N. J., "for the truth of the Gospel" could fearlessly wield the "Sword of the Spirit."

I had just graduated from Seminary, a young man. Following my resolution to accept the first call I received, I became pastor of a very small German-English Lutheran Church. That was no easy task in the World War years of 1917-1918!

Dr. Sloan was announced to address the local Ministerium. His lecture was a learned treatise on "Historic Christianity and Rationalism." German theology came in for a liberal "slice" of his pungent and poignant criticism. Coming "fresh" from theological studies as one who had sat at the feet of several positive German theologians, I spoke to Dr. Sloan alone after this unforgettable first meeting. I gladly admit it was with quite some timidity. At once another side of this forceful character was revealed. Dr. Sloan was Christian kindness, sympathy and consideration personified. Absolute open-mindedness for any possible new knowledge made him stand out as a truth-seeking giant! His love for scientific theology was as thrilling as was his burning zeal to save souls by the presentation of the simple truths of the Gospel. He was always ready to assay the task of any book, from any angle or any subject to add to his marvelous Christian knowledge.

And now after a rich friendship of fourteen years, I see the same forceful, positive, yet kindly and considerate Christian personality in a greater, larger, fuller light.

"The Meaning of Christmas" awakened this trend of thought. Indeed, I kept right on in CHRISTIAN FAITH AND LIFE and came to the contribution entitled *Comments on Topics of the Times.* To one reared in a Lutheran parsonage, studied in a Lutheran college and graduating finally from a Lutheran Seminary, the name of Prof. Leander S. Keyser, D.D., is of course a household word. So respected it is. Recently my niece, a graduate of Wittenberg College, in hearing my mentioning the name, spoke in glowing terms regarding this Christian college's high esteem of him. I informed her that he wrote for a magazine which I received monthly. At once, eleven copies of CHRISTIAN FAITH AND LIFE disappeared from my study. *Verbum sapienti!*

I recall well, how heartily I congratulated the Editor-in-Chief in his being backed by such an able Associate Editor. My congratulatory remarks were so unnecessary, simply for the reason that Dr. Sloan already and long before knew the oak tree sturdiness of this outstanding apologist. How I have always enjoyed his comments, book reviews and other articles! What a mastery over materials, what a beautiful Christian presentation in short paragraphs, and what genuinely real information imported! I have often wanted to ask Dr. Keyser, how one man can cover so much ground as he does month for month. Maybe, some day I shall find in one of his fertile paragraphs an answer, for there I am forever finding pearl upon pearl. Just page back to the December issue. Do you want "practical" religion, that applies to our day, read the paragraph "Safe Breaking Not Safe." If you want meat that "sticks to the ribs" of thought, peruse "Re-Thinking Our Religion." Thus this candle on my Christmas tree glows with warmth and light. I should like to linger longer with it!

I slowly turn over a page and read "Christian Evidence." With that word, what a flood of Biblical facts flows across my mind!

As is always the case: to whatever we direct our interest, it takes on deeper meaning. So as I spiritually look at this candle on my Christmas tree; I see a candle, that now stands out beyond the others! What word is mightier in the N. T. than that of *witnessing, i. e.,* Christian Evidence? Whether Bishop H. M. DuBose, D.D.,LL.D. writes about the Reformation or "The Apocalypse and Greek Thought," one thing is revealed: here is a man who has secular and Christian history at his fingers' ends and with true historic objectivity knows how to *philosophize* about it as one who understands the secret of all Holy Scriptures as revealed in John 3. Now it "happens" that Bishop DuBose mentions "Paradise Lost" and "Paradise Regained" in the December issue. I remember the day in college,—because I then decided to be a "Master in John Milton," that I should have taken radical exception to his remarks. They arrested my attention at once. Today I say: Bishop DuBose is "dead" right. Ah, to read the Bishop with understanding you must *think* and then *think again.* Unless you belong to that spiritual group that says earnestly: "We would see Jesus," page on!—It is that kind of food of which St. Paul said: It is not for babes. It challenges the *Whole* man.

Again, when one reads "Current Scientific Discoveries," with Prof. Price writing, one should have mentally become of age. Indeed, he tells you plainly in his last article "The Blight of Pantheism," what kind of "thin milk" many are trying to live by. Just turn to page 629, very last paragraph! Now read the entire article. Do we Christians realize how much subtle pantheism is prevalent in much that bears the name of Christian? How it is glorified in so many Children's Day programs, when even our smallest ones, of whom Jesus said, "Suffer the little children to come unto *Me!*" sing and dance through music that fits well into this jazzy age set to words that deify "Mother Nature," such as,

> Beautiful little flowers
> Watch them grow in yonder bowers.

How many of these pantheistic programs have the Christian theme:

> Beautiful Saviour!
> King of Creation!
> Son of God and Son of Man?

Yes, Pantheism is a blight. I am very grateful for the light shed by the Christmas candle of this department.

Enriched by this light, I turn to another department. Indeed, I attend Church in spirit. I have the choice of nine preachers. This night I listen to Dr. C. E. Macartney, a mighty pillar of evangelical Christianity.

Here is a wonderful sermon that does not mention the word Christmas, yet in text and exegesis it is so "Christmasy." Here one looks actually into the same heavens the Wise men of old studied; here one sees the stars of heaven as the sands of the sea—and some would cast doubt on the Star of Bethlehem! (See Dr. Sloan's Editorial, page 618). No,—not if one knows the heavenly Father in the Christ, whose Word says: "He healeth the broken in heart and telleth the number of the stars."

Again, I must leave this warm, brilliant Christmas candle in my Christmas reverie and make haste. How the tree glows! Here is another strong steady light in W. Bell Dawson, M.A.,D.Sc.,F.R.S.C., "The Bible Confirmed by Science," is the fifth of a series of most enlightening treatises. I should like to linger long studying its burning flame. I leave its strengthening warmth, as did its author, worshipfully confessing: "Without Me, ye can do nothing."

So I now come to "Index to Volume 37." Really this index is as perfect in its mechanics as anything human can possibly be. I congratulate Mr. Boyer, Publisher, from the very bottom of my heart! What a great, painstaking labor of love he has accomplished. How this candle on my Christmas Tree of reverie burns so steadily, regularly, yes—silently!

I am not one who computes values by monetary standards. The Lord has burned deeply into my soul the truth of His saying: "What will it help a man if he gain the whole world and lose his soul?" Witness the world depression. We were *gaining* the whole world, but we were *losing* our souls, until the Almighty said, "Be still and know that I am God!" We are slowly awakening to the cause and cure of the world depression. In fact, our President was bold enough to say so in his radio address on the occasion of the inauguration of the nation-wide relief campaign. Yet I do appreciate the value of money. I try daily to save all I can of it, not for its sake, but for what it can help me *do*.

In this sense, I ask, as I look through the Index of CHRISTIAN FAITH AND LIFE for 1931 and recall what it *has done* in witnessing for him who loved us and gave Himself for us, where can you find more for two dollars?

I subscribe to the leading American magazines of secular and religious thought. They all have written letters—in these days of depression — regarding subscriptions and what it means to continue! And above all, how our leading religious papers are pleading.

Shame on us who bear the Name of Christ! Why should *Your* denominational paper have to appeal? It witnesses to *Your* Saviour.

Now, I have resolved if it comes to "the worst," that two church papers are going to be my regular stimulus: 1. That of my communion to which communion I owe a debt I could never repay. 2. CHRISTIAN FAITH AND LIFE. In this church magazine, I have found such marvelous comradeship through the writers, that increasingly I have learned to rejoice with the brethren of all the communions. We are one in Christ Jesus.

I have written at length on this, because of the modest note on page 618 of the December issue. It is a call to loyalty. It is also a call to do genuine missionary work, to spread the witnessing done in and for Christ. Let us cooperate!

I should like to mention all that follows the excellent index, but I have already overstepped my bounds. My profound appreciation for these writers and their thoughts would be as whole-hearted as has been my reverie for those mentioned. Their Christmas lights shine just as brilliantly on my tree of thought!

"But," you ask, "where is the article for 'The Church in Europe?'" "Ah," I reply, "Christmas is a home-coming time. Let me once remain at home at my own burning hearth. Let me gather around my own Christmas tree. Let me think the thoughts it awakens in me in all its shining, light-giving beauty!"—*Frederick Hasskarl.*

Wilmington, Delaware

The care which God has is the care of One who loves, and therefore takes on His own heart the troubles of His beloved one. And what does He do with our care when thus we cast it upon Him? He does not take it and put it right away, hiding it forever from our view. We wish He would do that. He does something altogether better. He takes the burden of care and puts it gently back on our shoulders, saying: "Remember it is my care now; it is yours no longer. And now I want you to carry it for me." Then the yoke feels easy and the burden is light.—*Robert Tuck.*

The Biblical Teaching Concerning the New Birth

AMONG the great truths in the total doctrinal content of Christianity no one is of more strategic significance for this age than that of the New Birth. A scientific age with its high sensitiveness toward the experiential cannot miss the significance of an apologetic that is grounded in experience. Across two thousand years of history, and still today Jesus Christ has been transforming human lives, giving to men a new point of view. Psychology has offered us several learned explanations of this phenomenon; but over against their claims must be stood the striking fact that they cannot produce the experience. The religious education movement has failed. Why? Answer: Because the experience psychology has analyzed and seeks to produce is radically different from that which is promised in the New Testament, and which has been creative all down the Christian centuries.

In the Old Testament, centuries before Jesus Christ died and rose again there was a foregleaming of new spiritual order. Joel, whose date is unknown, saw that in the latter day Jehovah would pour out his spirit generally upon his people (Joel 2:28). Similarly Jeremiah in the seventh century B.C. foresaw a new covenant between God and Israel in which God's law would be written in men's hearts, in their very point of view (Jer.31: 31). And Ezekiel in the sixth century B.C. expresses a like expectation (Ezek.11:19).

These hopes began their historical fulfillment upon the Day of Pentecost. Precisely what took place at that time is described for us both prophetically in the teaching of Jesus, and experientially in the teaching of the several apostles. Certainly there can be no better approach to the New Birth than by studying what the Saviour Himself intended it to be, and what those men who were closest to Him experienced it to be.

The Classical Passage

The classical passage is Jesus' teaching in John 3:1-8. We can present a quick analysis of that passage under five heads:

1. It is birth from above, new birth.
2. It is birth by repentance (water) and God's transforming self-manifestation (the Spirit).
3. It enables men to appreciate (see) the true values of life (the Kingdom of God).
4. It is necessary because it is not provided for in natural birth ("that which is born of the flesh is flesh; that which is born of the Spirit is spirit.")
5. It is mysterious precisely as all ultimate truths are ("the wind bloweth where it listeth, and thou canst not tell whence it cometh or whither it goeth.")

Jesus' Illuminating Statement—John 14:20

During the passion conversations Jesus said to His disciple the coming of the Spirit should give to them this inward certainty: "I in my Father and ye in Me and I in you."

Here, then, we see the New Birth presented in terms of personal experience. It is not a vision. It is not an emotion. It is a divinely caused inner certainty, a certainty in one's immediate consciousness. God has become real; and the spirit-endued life knows himself in unity with Him. This inner certainty is experienced only in contact with the historic revelation of God in Christ. Grasping that historic revelation, trusting one's-self to Him by a committing faith, we know that Christ and God are one, and that we are one with Christ.

The New Birth then, as an experience, is a new sense of reality and certainty in religion. God is real and we are one with Him; and the God who is real is not some abstract deity but God made manifest in the flesh,—Jesus Christ our Lord.

Another One of Jesus' Great Words—John 7:37 and 15:1

Shortly before His passion at the end of the feast of Tabernacles, Jesus said that out of the lives of those who believed on Him should flow rivers of living water. St. John interprets this as the gift of the Spirit which should be received after Jesus was crucified and risen. Evidently Jesus teaches that the experience of unity with Him has an expansive effect in life.

Similarly in John 15:1ff Jesus teaches that to abide in Him as the branch in its parent stalk is to bear spiritual fruitage; and that without this abiding such fruitage is im-

possible. Here again quite evidently the self-identifying faith, through which we experience the reality and certainty of God as He is manifest in Christ, has an expansive effect upon life that issues in a new way of living. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

The New Birth is, then, not an emotion; but it produces a deep inner certainty of God which gives rise to an emotion of great expansive power. It causes life to flow out like a stream. It makes life luxuriantly fruitful in all graces like an abounding vine.

St. Paul's Teaching

Turning now from Jesus' promise to St. Paul's experience, we find the apostle compares the New Birth to the creative fiat of God. Those new born are in fact a new creation (2 Cor.5:17); Divine omnipotence has willed a new power into their souls. It is like that first creative word, "Let there be light." In the New Birth God illuminates our inner consciousness with a certainty of Himself as His glory is revealed in Jesus (2 Cor. 4:6).

In St. Paul's own life the New Birth seemed like a cry welling up from the deeps of his rejoicing heart, "Abba Father" (Rom. 8:15). As he construed it philosophically, it was the beginning of a new knowledge of Christ, which was to be progessively unfolded in us until at last we had attained to a fellowship with Him in the rich moral mood of His Cross. The Cross is the supreme expression of divine holiness, and when men can feel what Jesus felt in that stupendous experience, their redemption is complete (Phil.3:8ff.).

But this knowledge of Christ of which St. Paul is writing here is not a coldly intellectual thing from which the individual stands quite detached. It is, instead, as intimately a man's own as is his self-consciousness. The believer's deepest sense of self has now come to include also a sense of his Lord. His lonely experience of self-consciousness is thus inwardly enriched with an experience of divine fellowship. He no longer seems to stand isolate, alone, but ever in the deep tender intimacy of Christ: "Our fellowship is with the Father and with His Son Jesus Christ." And this unity with Christ is salvation. Its fruits are the Christian graces, its glorious reward is the out-resurrection from among the dead.

This Inner Sense Attained

The Christian's inner sense of his Lord, and of unity with Him, is attained by faith. Its introduction is a moral sincerity that has brought one to repentance. Before a man can be new born he must have come to the end of himself. He must have come to see himself morally helpless before the ideal. Having seen his helplessness and admitted it, he can throw himself upon his Saviour.

> Just as I am without one plea
> But that Thy blood was shed for me,
> And that Thou bidst me come to Thee,
> O Lamb of God, I come.

In these lines is repentance with all its helpfulness and self-abandon; and in them also is faith with all its Christ gripping hope. The New Birth, certainty, has a psychology; but it is more than a psychology. The Spirit Himself supernaturally works repentance, and supernaturally illumines Christ within our hearts in response to faith. Our natural powers doubtless have a part in the working out of salvation. Our conscience, intellect and free choice all have play; but beyond these the Spirit works with creative power pressing upon us our sins, constraining us to venture upon the Saviour, and illuminating Him in our hearts after we have believed.

The Fruitage of the New Birth

The New Birth is powerfully expansive. It inevitably carries us out beyond ourselves in love and service to those about us. Dr. T. J. Scott of India once related this interesting experience of his conversion. He was kneeling at a Methodist altar, in Ohio. Suddenly as he waited he saw what seemed to him a light gliding down upon him. It touched his head. His being thrilled with a realization of the presence of God. He leaped up from the altar and threw his arms around the person nearest to him. It was his pastor. Dr. Scott was a man above six feet, while his pastor was but a short man. He embraced him; he lifted him from his feet, almost dancing for joy, while his love overflowed in shouts of praise. It is not difficult to understand this experience. Every realization of self before we are new born is lonely. We stand in self-consciousness, isolate, alone. But the revelation of Christ in our hearts replaces that forbidding loneliness with fellowship. We do not any longer feel just our isolate selves, but rather ourselves as in the intimate tender presence of our Lord. If we feel like warriors out on some

moral battlefield, yet we are not alone; the great Comrade is beside us. If we are happy hearts, rejoicing in some precious good, in this also we are not alone; we rejoice as those who experience ever the most intimate and sublime of companionships.

This is the precious experience of Christ which the New Birth brings us and it is inevitably expansive. Even in human romance the happy lover finds generosity easy. His life overflows to all those about him. How much more so then will expansiveness characterize this deeper fellowship of the soul and Christ. The Spirit makes our inner consciousness a rich happy fellowship with God and Christ, and this fellowship of course issues in all the manifold Christian graces. "Love," says St. Paul, "suffers long, and even then when suffering seems no longer to be a virtue, it is kind. Love envieth not. Love is not outwardly boastful nor inwardly proud. Love doth not behave itself unseemly. Love seeketh not her own, is not easily provoked, thinketh no evil." The Christian does not need to struggle against pride and hatred; rather his effort is to guard his faith that the experience of Christ may ever fill his inner life. While Christ is inwardly revealed, conduct will inevitably manifest the rich and ever enriching beauty of Jesus.

No wonder the fathers used to say, "The things I once loved I now hate, and the things I once hated I now love." The old point of view was self. We had rejoiced in pride which exalted us, and self-will which seemed so free; but now in Christ our joy is rather humility and obedience. It is humility because love rejoices in fellowship not rivalry. Sinful pride would be superior, but love wants to be a brother. It is obedience because the calm truth of Christ is so majestically all-including that to live in His will is to live universally; and it is so love rejoices to live. But self-will is little, narrow, meaningless. The Christian is done with it. He despises it. The New Birth, indeed, makes life new.

The New Birth the Truth We Need

The New Birth is the truth we need today. Religious education has failed not because its program was educational but because it was not Christian. We have tried to make men act as if they loved in spite of the fact that their inner consciousness was full only of self. We have tried to reduce Christian love to a body of ethical principles established in men's lives by rule and habit when their inner consciousness was still crowded to the rim only with self. We have tried these things and we have found them impossible. We need to turn back to the Gospel of Christ with its redeeming love, its Creative Spirit and its deep inner certainties. When men are new born they will live in the atmosphere of *We,* and they will naturally express themselves as those whose hearts are rich with Christ's exalting fellowship. But as long as their whole inner consciousness is driven by the proud wilful isolating sense of *Me,* they will live selfishly in spite of all the rules and habits in which they may have been cultured.

The words of Jesus are forever true, "Ye must be born again." This world is but the theatre of human probation; it is not God's ultimate thought. "That which is born of the flesh is flesh." Man's natural equipment is not sufficient for his infinite life; he needs to be new born of the Spirit. Is it a miracle? Yes; but what of it? The philosophy of Christianity constantly involves the supernatural. Man's own freedom is supernatural. It is an element of transcendence included within the very order of nature. Nature can be construed as a closed system of causation only by sacrificing human freedom along with the Biblical miracle; and the ultimate sacrifice is not only religion but all science and even all truth. Unbelief and rationalism is repeatedly superficial. It is time Christian men dismissed it as so much shallow speculation. Personality and freedom are true. The supernatural is true. Jesus Christ is true; and by relationship with His crucified and risen life there is the possibility for all men of being new born, of being lifted out of the defeat and failure of sin into the power of Eternal Life,—life that does not need to struggle but that is instinct with the holiness of God.

"He that abideth in Me and I in him the same bringeth forth much fruit: for without Me ye can do nothing."—*H. P. S.*

Modern scholars affect to despise what they term the bigotry and persecuting tendencies of the Puritans. And yet the widespread effort at standardizing the thinking of our day is rapidly preparing the world for just such a spirit of intolerance, to be wreaked upon the helpless minority who are determined to obey God rather than worship at the shrine of the modern Baal of evolution.

A Good Statement of Biblical Inspiration

MANY people are troubled about the doctrine of Biblical inspiration. Verbal inspiration is especially puzzling to them. This comes very largely from the fact that we do not have the original inspired autographs of the Biblical writers. What we have are copies and translations, and in making these transcriptions some errors have evidently crept in. A correspondent is so puzzled over this situation that he tells us he thinks he must go into the Roman Catholic Church to find peace of soul.

We sympathize with this brother; but we have tried to show him that his case would not be bettered by entering the Roman Catholic Church, because that church, with all its hierarchical claims, has often been mistaken in the past, and very much mistaken; and even today it teaches doctrines that are not in accord with the Word of God which it professes to accept. For example, where does the Bible teach that Peter was ever at Rome, and that, even if he was, he appointed anyone to be his successor and thus the vicegerent of Jesus Christ here on earth? Where is there any Biblical foundation for the doctrine of purgatory, or for the special meditation of the Virgin Mary, or for her immaculate conception, or for the supplication of the saints? So going to Rome would only make matters worse.

It is better to hold to the Bible as the inerrant Word of God. It is true, there are variant readings in the manuscripts that have come down to us. But what of that? The best evangelical scholars, like Dr. Philip Schaff, Dr. Westcott and many others, inform us that not a single important doctrine or historical event has been in any wise affected by all these variant readings. They are mostly of a grammatical character—that is, merely a different way of expressing the same truth. Let us illustrate. Suppose two men should translate what we are here writing into the German language. Both of them might translate it correctly, and yet they might not use precisely the same words and phrases. So it is with many of the variant readings in the manuscripts. Of course, there are some variants which are not so easily dealt with, but we have good reason to believe that reverent scholarship will be able to decipher them to the satisfaction of all open-minded persons.

It is a great advantage to believe in the doctrine of the original inerrantly inspired autographs, for then scholars have every incentive to engage in technical research and exegesis in order to get back to the original text in critical cases and all others. But if, as the Modernists hold, there never was an original inspired text, what is the use to engage in textual labor at all? You never can find what never existed. There even seems to be a providence in the situation as it is, for the scholarly investigation that is necessary to settle the original text leads to many discoveries of the beauty of the Word of God that never would be found in any other way. More than that, it keeps scholars busy studying the Bible, and that would not be the case if everything were primer-plain and if there were no difficulties to ferret out.

That stalwart school, the Evangelical Theological College, Dallas, Texas, makes a clear and satisfying statement of its attitude toward the Holy Scriptures, and we believe many of our readers will be helped by our reproducing it here:

> On the doctrine of the Inspiration of the Scriptures, the Evangelical Theological College holds that all of the sacred writings forming the Bible are God-breathed, and therefore proceeded from God as His Word in the absolute sense. In their original form they were as perfect as any and all of his works, and were expressed with infinite accuracy which was and could be secured only through the divine control of the precise words in each and every case.
>
> This God-breathed Word was communicated and committed to holy men who in turn spake as they were moved by the Holy Spirit. The precise method of that communication and transmission has not been explicity revealed in all cases—it may have been as varied as the persons to whom the message came; but in no case was the human agency, as to its limitation of vocabulary, restriction in literary style, or misunderstanding of facts, allowed to lessen the absolute, final, and divine character of the message. We recognize that some errors introduced by copyists and variations of translators have crept into existing texts, and with these comparatively few imperfections reverent scholarship is concerned. However, we do not withhold our unqualified allegiance to the doctrine of Verbal Inspiration until we have solved all textual problems; but, as a college, we stand for the plenary, verbal inspiration of the original writings of the Holy Scriptures, and from this position we seek to solve the textual problems as they arise, well assured that here, as in all things divine, we shall proceed only so far as it may please our God to give us light. —L. S. K.

The Holy Bible

THE Bible is the Book of Books; as Scott said when dying, "There is only one book." It has commanded the eager interest of earth's greatest intellects across the centuries. The old Jewish scribes counted its letters, guaranteeing the accuracy of their transcription. Jerome gave a lifetime to producing the church's great Latin version. The reformers risked their lives and repeatedly suffered martyrdom that they might give its accumulated wisdom, its sublime treasure to the people in their own tongue. Men in every walk of life have poured over it for wisdom and guidance. Statesmen like Washington, Jefferson, Lincoln, Roosevelt, Balfour and Gladstone; generals like the English Gordon, and the great southern generals Jackson and Lee; scientists like Kepler, Newton, Pasteur, Kelley and even Darwin, who died with the Book in his hand, have rejoiced in its rich treasures of comfort and hope.

The Bible Certified by Archeology

Every spadeful of earth that is turned in the East piles up new evidence of its historic reliability. Robert Dick Wilson calls attention to the fact that the Bible alone shows any high percentage of accuracy among ancient documents, in the matter of the spelling of the names of the Kings. The historical data of St. Luke, often questioned, has now been affirmed in so many points, that Ramsey says Luke is one of the best and most reliable sources for information about the Roman Empire in the first century. Daniel also has been found to present us an accurate portrait of the fall of the Babylonian and the rise of the Persian Empires. Professor Melvin Kyle points out that there was an early and advanced civilization at Sodom and Gomorrah, and that at about the time of Abraham this civilization was suddenly overwhelmed in such a way as that the succeeding centuries showed marked inferiority.

So the evidence accumulates. Every discovery confirms the historical accuracy of Scripture. It is perfectly evident that the Biblical writers were equipped with reliable information. In repeated instances the only satisfying explanation of their accuracy is the assumption that they are contemporary records.

Whatever speculative opinion one may hold as to the origin of the Biblical writings it will not be difficult to maintain the proposition, that in every field of human interest with which the Bible is immediately concerned its information is always reliable.

Bible Unique

James Orr asserts that the Bible is absolutely unique among the religious literatures of the world in four respects.

First of all, he says, it is the source of every monotheistic religion.

Second, he affirms, it is the only historical religion which presents God as a Being, whose life is a passion for righteousness.

Third, he says, it is the only religion which has seen that righteousness is at once flamingly holy and tenderly good.

Fourth, he affirms it is the only ancient religious literature which is free from mythology. This is a striking fact. The early literature of Babylon, for example, presents the world as having been made by Marduk, out of the body of the god Tiamat which he cut in half with his sword, creating the heavens out of the upper portion, and the earth out of the lower portion. What a contrast to the opening sentences of Scripture which proclaims: "In the beginning, God created the heavens and the earth."

All Truth Implicit in Abraham's Revelation

When Abraham came into Syria out of Babylon, his mind was doubtless saturated with Babylonian mythology, and its corrupt polytheism. In Syria he received four divine revelations:

One presenting the isolate grandeur of God;
One presenting His omnipotence;
A third presenting His perfect justice;
A fourth presenting his tender goodness.

These four truths revealed to Abraham against the background of Babylon's corrupt mythology became the foundation of the Biblical revelation. The total truth of Christianity is implicit in these four fundamental principles. The finished glory of Messiah is only an expansion of Abraham's quadruple truth.

Noble Monotheism in Midst of Polytheism

It is an amazing fact that Israel, living in the midst of a corrupt polytheism, surrounded on every hand by neighbors whose concep-

tions of God and morals were degraded, was yet able to produce this exalted literature of the Scriptures. When Homer was picturing one of his heroes as offering a sacrifice to Minerva, lest she be jealous of his continued success, and from jealousy afflict him, Isaiah was writing his wonderful portrait of God's redemptive love in the promise of the Divine Child, and perhaps also in his sublimer vision of the Suffering Servant. And when Epicureans were teaching that the gods were indifferent to men, being occupied with their own interests, if they existed at all; and Stoics were teaching men to steel their hearts in proud disdain of life, Paul was writing the Psalm of Love in I Corinthians XIII, and the Psalm of God's Grace in Romans VIII. This unique elevation of the Biblical writings, surrounded as Israel was with an engulfing and corrupt polytheism is indeed a challenging fact.

A Book of Many Viewpoints

Yes, the Bible is indeed unique; and it is also the most manifold book of the centuries. It contains law, history, drama, romance, moral philosophy, oratory, symbolic vision, poetry, and theology. Its authors were men from every walk of life, and men who lived in every stage of civilization from the primitive pastorals, whose homes were their tents, to the men of science and culture who lived under the advanced civilization of the Greco-Roman Empire.

Natural and Supernatural

The Bible is at once a natural and a supernatural book. It is natural, because men with their natural equipment of mind and heart were used by God to be instruments of his revelation. It is supernatural, because these men were given truths beyond the range of their own natural possibilities.

(1) Several prophetic writers foresaw Israel scattered among the nations and Israel's Messianic King suffering for the redemption of a world.

(2) Jeremiah foresaw the duration of Israel's captivity in Babylon, and the time of her return.

(3) Daniel foresaw the Kingdom of the Son of Man, replacing the beast empires of paganism, a kingdom of peace and of truth, rather than of the sword, and all of these events were revealed centuries before they were fulfilled, and this, too, quite regardless of one's theories as to Biblical origins.

Evidence of Scripture

I. This circumstance of the fore-knowledge of the prophets is one of the most remarkable witnesses to the truth of Scripture, and it is abundant. There are more than two score such instances in the Old Testament, not including Messianic prophecy, which we are treating later as a separate item of evidence.

Hosea foresaw that Assyria would take Samaria captive, and that Jerusalem would be delivered, but not by force of arms (See Hosea 1:6,7).

Similarly Isaiah foresaw the deliverance of Jerusalem in the time of Hezekiah (Isa. 37:22). He foresaw, too, the utter ruin of Babylon centuries before it took place (Isa. 12:19).

Jeremiah's vision of the return of Israel after 70 years' captivity in Babylon is a remarkable instance of foreknowledge (Jer. 25:9). The first Jewish captives were brought to the East in 606 B.C. Sixty-eight years later, in 538, Cyrus took the city, and seventy years later, in 536, he ordered the return of the captives.

Ezekiel foresaw the exact day of the fall of Jerusalem (Ezek.24:1), notwithstanding he was a thousand miles away. It was evidently a supernatural vision, a divine enduement.

II. A second item of evidence certifying the Bible as a supernatural book is the unfolding in it of its Messianic hope. This truth runs through its books from Genesis to Revelation. It is the supreme phenomenon of the Biblical record. It is its most outstanding fact. We hope to deal briefly with it later, and so will pass it now.

III. Further evidence of the supernatural character of the Bible may be seen in its pure, increasing and completed ethical truth. Biblical ethics, in its two fundamental truths of obedience to the Holy God and the duty of love toward one's neighbor towers above all paganism. Yet these truths date back to an early period even if we accept the critical view of Old Testament origins. Deuteronomy 6:5 makes an utter love of God the first truth of the law and Deuteronomy 10:19 stands the duty of loving one's neighbor beside it (compare also Lev.19:18,34). Jesus expanded and perfected these truths, and his teaching has not been improved. The ages have departed from Him only to discover

catastrophe. He is final. To advance beyond Him is simply to lose one's way.

IV. Similarly, the Bible brings to us the noblest conceptions in religion. Way back in the time of Abraham, the Biblical record is of ethical Monotheism. It is consummated in the revelation of Jesus. Here at last we see God, the perfection at once of Holiness, of Grace and of Truth; and in all this the Bible is unique, isolate. It is the very fountain head of sublimity.

V. A fifth evidence of the truth of Scripture is its creative power, socially and politically. The Koran made Turkey; the Vedas of the Brahmans, and the philosophy of Buddha made India; Confucianism and Taoism lie behind China; the Bible is the basis of man's freedom in Europe and America. The contrast between the degradation of Turkey, the despair of India, the confusion of China, and the orderly progress of the Christian nations, is sufficient evidence of the creative power of the word of God. Queen Victoria said years ago that the Bible was the cornerstone of the British Empire, and the Continental Congress of the United States twice over gave consideration to the Bible as a matter of fundamental importance to the liberties of our people. It imported 20,000 Bibles in 1777, and examined the new Robert Aitken edition and recommended it some five years later.

VI. There is another powerful evidence of Biblical truth. It is the fact of Biblical miracles. They are concentrated, not as we would expect in the remote past of Israel's history, but rather in the hey-day of its development, at the climax of Greco-Roman civilization. There is more of the miracle during the span of a single lifetime from the birth of John the Baptist to the death of St. Paul, than in the rest of the Bible put together; yet the world of that day was richly civilized, a world of travel, of books, and of learning. Galilee and Jerusalem, where Jesus wrought, were both of them located upon the main highways of travel where the throbbing life of the world went by. Such a circumstance is not favorable to the development of myths, and the further fact that the New Testament records were reduced to writing during the life time of the first generation weighs even more heavily against them; nevertheless it is true that more than half the Biblical miracles are concentrated at this time and place rather than in the remote past of Israel's history.

Biblical miracles are largely clustered around three crucial happenings in the life of Israel. The first of these was the deliverance of the people out of Egypt. The second was during the great revival under Elijah-Elisha. The third was at the manifestation of Jesus Messiah. This fact is in itself significant. The miracle was not an ordinary thing in Israel. It occurred in times of stress and great moral need. This fact in itself separates Biblical miracles from the surrounding pagan wonder stories.

Then, too, pagan miracles are repeatedly mere whimsical wonders, bewildering extravagances without any moral purpose. Compare, for example, the Virgin Birth record in St. Luke or St. Matthew with the riot of imagination recorded either in the pseudographic gospels about Jesus, or in the birth stories about Buddha preserved in the Lalita. One would have to be intellectually blind to miss the difference.

But the miracles of Scripture come to their climax in that supremely significant and supremely evidenced fact—the Resurrection. That Jesus' sepulchre was open and empty on Easter morning, and that the first disciples really believed themselves to have seen and communed with him during the forty days before His ascension is little short of demonstrated. The resurrection of Jesus Christ is indeed the rock of faith for all those who rejoice in the precious treasure of the Biblical deposit.

The Inner Authority

These mighty evidences of the supernatural character and truth of the Bible do not, however, stand alone. In addition to them the Bible is powerfully certified also by the remarkable appeal it makes to the deepest intuitions of man's own soul. The ethical truths of the Scripture are beyond man's natural powers; and yet they waken within him a definite sense of their truth whenever he hears them. They seem almost familiar. It is the same with its great religious truths. We could not have imagined them, but, having received them, we are constrained instantly to recognize them as true. The Bible thus quickens within the soul of man a sense of its own truth, and this is both its supreme certification and also its imperishable authority.

Approach to the Bible

The Bible is more than a book, it is a library, and consequently the question of our approach to it is of the greatest importance. To sit down with the Bible and read it through is beyond question the poorest approach to its truth.

The Scriptures are not a dead level, there is unquestionably marked progress within them. In the Old Testament, especially in its early sections, God is dealing with an undeveloped race, a race whose ethical and social background is primitive, barbarian. His self-revelation to such a people could not effectively be on the same level with his later self-revelation in Jesus Christ. Manifestly this is true. A man's moral dealings with his son at seven and seventeen are widely different. The administration of law in California in '49 under the Vigilantes was a very different thing from the administration of law in California today. So God's dealing with a barbarian race entirely surrounded with a corrupt and corrupting polytheism, must of necessity be different from his dealing with that same race when it is an established social commnuity with a background of a thousand years of religious development. The Sermon on the Mount would have been utterly ineffective if it had been revealed during the period of the Judges, when stern, swift justice was so necessary.

Evidently there must have been progress in God's self-disclosures to men; and the full recognition of this fact is of the utmost importance to the right understanding of the Scriptures; but this admission by no means involves a denial of the truth and value of those earlier parts.

There is a sense in which truth is relative. A conversation with a child is one thing, and a conversation with a man is another. To appreciate the truth of the first, we must approach it from the child's point of view. To appreciate the truth of the second, we must approach it from a man's point of view. It is the same with the Bible. It is in every part God's supernatural self-disclosure; but His full, rich self-disclosure could only have been given when a social, ethical and religious background had already been achieved by life in contact with ethical and religious ideals across a thousand years of history. The Bible then is everywhere true, is everywhere God's revelation; but it only comes to fullness when, against the developed background of Israel's history. God at last speaks to men in His own *Eternal Son.*

Recognizing thus the truth of progress it must be evident that the best approach for the student will be that which builds upon it, seeks to trace its unfolding, and to appreciate its consummation. The Bible student, then, should start with the first foregleamings of the Messianic hope, trace His progress through the millenniums of Israel's history, and find the consummation of God's self-revelation in the Gospels and Epistles of the New Testament.

The Increasing Messianic Hope

Adopting this approach, we find at the start just dim promises of Messiah's coming, only partly understood. These are preserved in the book of Genesis (Gen.3:15. Gen.12:1-3. Gen.49:8-10).

Later on we see God creating a society in which the religious and ethical hope of Messiah can be unfolded. We have the record of this stage of the Divine program in the Old Testament Books between Exodus and 2 Chronicles.

After Israel is established in her ethical and religious ideas during a thousand years of history, we come to the period of the rapid increase of her Messianic hope. It is the time of the great prophets, from Hosea and Amos to Malachi.

Then at last comes the period of fulfillment. Jesus Messiah is born, lives, dies, rises, ascends. The evangelists record His history, the Epistles detail His Gospel, and the record of the increase of His eternal Kingdom is in the book of Acts and in the history of the Christian ages.

In Jesus Christ we have at last the crown of God's redemptive self-revelation. There will be no progress beyond the New Testament, either with respect to our conception of God, or of our religious and ethical ideals. The Gospel revelation is final, both in respect to its redemptive and ethical provisions and in its statement of man's destiny.

The New Testament

In the New Testament we have a fourfold picture of Messiah's supreme personality. Mark gives us the record of His deeds, omitting nearly all discourse. It is a chronicle, rather than a history. Luke adds the historical element, relating the successive events of Jesus' life from an ordered point of view. Matthew presents Him as the fulfillment of

Israel's century old expectation. John has the deepest grasp of His glory. He has given us the noblest portrait. It is not larger, only its outline is sharper and more definite. John is the greatest of the Gospels.

As John is the greatest of the Gospels, so Romans is the noblest epistle. Here we have a philosophy of redemption, a schematization of God's purpose in human history. In Corinthians we have two incomparable chapters: the analysis of Christian love and a statement of the evidences and sublimity of the Christian truth of the resurrection. In John's wonderful little letter we have an extraordinarily rich expression of Christian experience. In the seventeenth chapter of his Gospel we have the very summit of revelation, a record of Jesus' communion with His Father. It breathes the breadth of Eternity. These, it seems to me, are the supreme values in the Word of God, and this the best approach to their noble truth.

The significance of the Bible for the human race cannot be exaggerated. It is a record without us that corresponds to and completes all that is noblest in man's soul. It is spread across millenniums of history. In Christ it is at last life itself, vivid, convincing, compelling. It is inescapable, indestructible, inexhaustible. John Seldon, who lived in the seventeenth century, England, said of the Scriptures,

> I have surveyed most of the learning that is among the sons of men, but I cannot recollect any passage out of all my books and papers wherein I can rest my soul, save this from the sacred Scriptures: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

The world has made vast progress physically and objectively since Seldon wrote thus; but the Bible belongs to the world of the soul, the world of the subjective, and in this sphere it is still supreme, final, incomparable. Stood over against its deeps, much that we call modern wisdom is but idle chatter. Who that can think or feel would compare modern deterministic philosophy with the Bible's sense of personality and righteousness? Who that has truly loved would compare the littleness of earth's bounded life with the sublimity of the Bible's everlastings? Men assail the Bible and seek to explain away its supernaturals; but their effort is vain. The Bible is the work of God. He fashioned it for the comfort and illumination of the race. It will outride all our intellectual storms. It will endure until time shall be no more.—*H. P. S.*

Our Opportunities

OPPORTUNITY, at some time, knocks at every door! Some of us are slow to recognize it. Others promptly embrace it. Here is another opportunity knocking at *your* door! It *may* come to all of us, if—!

At the beginning of the last year, and recently, we made several appeals that pointed the way. Several became interested and these can hardly estimate our appreciation of their cooperation.

We acknowledge, with gratitude, the beautiful interest of all those who responded to our appeal.

Two of our friends—we wish we had their permission to use their names—each of them sent in and paid for a year's subscription to CHRISTIAN FAITH AND LIFE to ministers serving in their denomination—the one sent it to 266 ministers, and the other to 253 ministers.

One good friend showed her interest in sending our magazine for three months to 100 persons whom she hoped to interest; another sends C. F. and L. to 18 ministers, ministering in parishes in her vicinity, each year, for a number of years past; two ministers, and one sister, send it, annually, to the libraries of 10 colleges and seminaries; another good friend sends it to five.

Then, here is our good friend, and Contributing Editor, Dr. Frysinger (pardon us, Dr., for using your name without permission), who sends it this year to approximately 50 friends whom he hopes to interest.

Read a letter we just received from him. It is so full of enthusiasm and interest that it will cheer the heart of every active member of the Church of Christ.

READ THIS LETTER

"I enclose my check for $22.00, which I am squeezing out of my income without lessening the contributions I make to some good causes. You may apply this to the deficit you were compelled to face on this year's expenses of FAITH AND LIFE.

"If the magazine had to be given up, I would consider it a calamity. It is a power for good. I have received a number of letters attesting this. Recently I got one from a preacher, and for a long time a member of the faculty of ....College, and here is what he says:

" 'I declare it to be the most valuable and most highly prized magazine I receive. My church is now in the midst of a glorious revival. I am indebted to this magazine for much of the inspiration which has had to do with this, and with a union revival in which there were thirty-three conversions.' "

To this Dr. Frysinger adds: "This is the kind of commendation of the magazine I like to see. Soul-saving is the one work of the Christian ministry, and whatever tends to promote this one work *should receive our earnest and ardent support!*"

We hardly know how to express our appreciation for the outstanding deeds of sacrifice our friends made, the last year, and the year previous. The opportunity for many more to interest themselves is knocking at their door!

All those interested in the publishing of this magazine make large sacrifices, not only in time given gratuitously, but also in meeting the deficits as they accrue each year. They sacrifice because they have convictions—not because they are more responsible for the work than are other workers! If every one of our friends would find it in his heart to make a small fraction of the sacrifice these men make the future of CHRISTIAN FAITH AND LIFE would be provided for. We believe that those who can interest themselves in this work will find great comfort if they will cast their lot with us in our efforts.—*F. J. B.*

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

Spiritual Thinking

A RECENT writer of considerable depth speaks wisely when he says, if a man has his mooring on spiritual matters, "he will think straight" on all life's problems. On the other hand, if he lacks the spiritual mind, he will be likely to go astray in his whole world-view. Even physical science becomes luminous and purposeful if one is in tune with the all-wise and all-powerful spiritual Personality who has created and who sustains the universe. With a spiritual realm transcendent to and immanent in the cosmos, any one can see that life must have a great purpose and that it will eventuate in a great immortal destiny. A man who holds such a faith, and has had the accordant experience, can never be a pessimist or a cynic.

Theology and Morality

An editorial by Dr. William P. White in *The King's Business* for October hits the nail right on the head. We capture a part of it:

> Blot out the first eleven chapters of Romans; begin with the twelfth; begin with what some commentators call the practical part of the epistle. What then? The practical part has become impractical. You cannot expunge the theology of Romans and maintain the morality. Neither can you make the end of the fifth chapter the starting point of the Epistle to the Galatians and ignore the previous chapters. Why? The first five chapters contain the root. The rest of the epistle is but the culture of the fruit . . . It is true in the history of the visible church that, when the great doctrines of grace were dethroned, the passion for holiness was chilled. The same is true today. When we exalt the fundamental truths of the gospel, moral enthusiasm will abound.

Sir Isaac Newton on Prophecy

We are indebted for the following facts to our friend, *The Lutheran Witness,* St. Louis, Mo. Newton wrote a work on the prophecies of Daniel and Revelation. He said that, if they ever came true, a new mode of travelling would have to be invented, because, according to the predictions, man's knowledge would be so increased that he would be able to travel at the rate of fifty miles an hour. Voltaire, the French infidel, learned of Newton's statement, and made sport of it, saying: "Now look at the mighty mind of Newton, who discovered gravitation. When he became an old man and got into his dotage, he began to study the book called the Bible, and it seems, in order to credit fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we will be able to travel at the rate of fifty miles an hour. The poor dotard!" Who proved himself the wiser, the believer in the Bible or the infidel?

Canada's Bad Business

Some of the "wet" advocates are pointing us to Canada as a model for the control of the liquor business. On this point we quote an editorial in *The Evangelical Christian*, an excellent monthly magazine published in Toronto, Canada. It says:

> When Canada decided to go into partnership with the most lawless set of business men in the most degrading liquor traffic, she made a choice that is bringing an increasing curse with every passing year. In this one thing she may well be regarded as a big red-light beacon to our big neighbor across the line, warning them in the present anti-prohibition agitation against following our course.

The Need of Clarity

We regret that Dr. William Temple, Archbishop of York, in his recent book, *Christian Faith and Life*, does not sound a clear note on the atonement. For instance, he says: "We may dispense once and for all with those notions which have troubled men, that what our Lord bore was the penalty that was really due to our sins" (p.80). Then he adds: "In a sense His suffering is substituted for ours; but it is not a transferred penalty: it is something in the nature of a price paid; it is something which He gave by which we are set free." But that statement vanishes off into vapor. It obscures the true doctrine. If Christ was our substitute, what could He have suffered in our stead save the penalty that was due us? What is the consequence of sin? It is penalty, punishment, suffering the condign consequences. "The wages of sin are death;" "These shall go away into everlasting punishment;" "He was wounded for our transgressions." Guilt could not be transferred, for Christ was the innocent sufferer. But penalty is something which can be transferred. Let us have clarity of thought on the substitutional work of our Lord Jesus Christ.

Showing Up the Scientists

A metropolitan paper advertises the latest book by Bertrand Russell. Its title is *The Scientific Outlook*. When he was interviewed as to his motive in producing his recent books, he replied, "They are mostly pot-boilers." That means that his chief motive in writing books is to make money. That surely is an altruistic motive—"over the left shoulder!" Then he was asked, "And when you stop writing for money, what will you do?" He replied: "First of all, I would like to show up all the scientists who talk about religion; all those who make superstition a substitute for science." We think that an unworthy motive and at the same time an egregious mistake. Surely men like Eddington, Whitney and Pupin—great scientists all—cannot rightly be accused of being superstitious. Their profound researches into science itself leads them to the honest and logical conviction that mere materialism and mechanism cannot account for the universe and its diversified phenomena, while only the doctrine of theism can so account.

Is There a Real Contradiction?

In one place in Mr. Russell's book he says:

> Eddington deduces religion from the fact that atoms do not obey the laws of mathematics. Jeans deduces it from the fact that they do. Both arguments have been accepted with equal enthusiasm by the theologians.

Perhaps, after all, there is no contradiction between the two great scientists. We take it that Eddington, in his study of atoms, finds that in some respects their actions cannot be mathematically deduced; that, therefore, there is an element in atomic action that seems to indicate the action of free will. Therefore, to account for the total fact, one must discern a personal power guided by intelligence. On the other hand, Jeans rightly sees much mathematical law in the combinations of various atoms into molecules, and he is right, too; hence, to account adequately for these facts, he cannot help believing that the Creator of the universe must be a supreme Mathematician. So both are right. Perhaps the theologians in accepting the arguments of both are not such an imbecile lot, after all.

Did Jesus Know Chemistry?

Recently a somewhat liberalistic educator, in speaking about our Lord's parable of the leaven, declared that He (Christ) *knew* nothing about the chemical process in the action of leaven, and *cared* nothing about it. Of course, as everybody knows, the knowledge of Jesus during the period of His humiliation is a great mystery, and perhaps nobody ought to be too dogmatic in making asseverations. However, to state categorically that Jesus "knew nothing about chemical processes" is to be over-dogmatic. The New Testament teaches that Jesus "knew what was in man," and needed to have no one to tell Him. If He knew the innermost thoughts and motives of men, He must have had su-

perhuman knowledge, and so may have known all about physical essences and processes. At least, it is plain that, when Jesus, while here on earth in fleshly form, chose to exercise His divinity, He must have known all things. How could He have instantly healed the ten lepers, if He did not understand all about germ diseases? Could He have performed such miracles by a blind exercise of His supernatural power? We know that we are in deep water in dealing with Jesus' self-consciousness and knowledge, but we do not think that the modernists are on solid ground when they declare dogmatically that Jesus did not *know* certain things.

The Origin of Religion

A recent ponderous work on the religions of the world has made for itself the claim of vast scholarship. But vast scholarship may be coupled with lack of ability to draw legitimate inductions and conclusions? That is one of the fatal weaknesses of human learning. The author of the said work, for instance, holds that "prehistoric religion consisted in worship of the dead." Perhaps some of it did; but surely even in animism there was belief that objects were tenanted by supernatural beings or spirits. More than that, even if some primitive peoples did worship the dead, that could not have been the origin of religion. It was, rather, a degenerate form of religion, which may have had its origin in the religion first revealed to the progenitors of the race by their Creator. We believe that the Biblical account of the origin of the human race and of religion is the most reasonable and scientific that can be adduced. If it is true, as we most surely believe it to be, we can easily see why it is that degraded people—even animists, polytheists and cannibals—can be delivered from their superstitions through the work of Christian missionaries telling them of the saving love and power of God in Christ Jesus.

Emergent Evolution

Well, what is it? The word "emergent" might be applied to almost anything that emerges from something else; but here it is used in a technical and special sense. It applies to certain processes in nature in which something quite different emerges from something else. To illustrate: suppose you are working in a chemical laboratory and are handling hydrogen and oxygen. They are two separate substances, regarded as primary. Now you combine them in the proportion of one atom of one element and two of the other: what is the result that emerges? It is water, which is something quite different, apparently, from the original primary elements. Something new and different has come into existence. Now, some of the evolutionists, forsaking the old idea of gradual change, and seizing upon the aforesaid principle in the chemical realm, are trying to explain everything new in the biological world by the same process. For example, some time in the remote past certain combinations and circumstances occurred in an animal which caused him to spring into a human being. So it was all along the line whenever a new species or type of vegetable or animal appears suddenly upon the stage of action. What is to be said of this kind of speculation?

Counts Against the Theory

For several reasons the theory of emergent evolution is not scientifically based. Here is one of them. For the proper combination of oxygen and hydrogen to produce water is a matter of frequent observation and experiment. It has been proven time and again. But who has ever known an amœba to spring up suddenly into a multi-cellular creature of a higher order? Who has ever known a lemur to make a sudden saltation into an anthropoid ape? Even in geology there is no positive evidence that such a process has been going on, because various new types appear abruptly and in full form, and there is no proof in the strata or fossils that they sprang up naturally from previous lower forms. Again, chemical combinations belong to a different class from biological processes. Consequently one cannot furnish a norm for the other. Living matter is very different from dead matter. In the third place, it is hardly reasonable to suppose that God would have caused an animal of the jungle to spring up suddenly into a human personality who could be said to have been created in the divine image. It is much more reasonable to believe that God would create man directly as a separate and distinct kind of a being with whom to have intelligent communion. Also the theory of emergent evolution is not in accord with the clear Biblical record of human origin.

The Christian life is always a warfare. Satan sees to that.—*Southern Methodist.*

Bertrand Russell's "Scientific Outlook"

Reference is made in a preceding paragraph to Bertrand Russell's last book. He certainly has a wonderful foresight, and is playing the role of prophet to the limit. Here is a choice sentence from the book which indicates one of the marvellous achievements of science in the Utopian future:

> Love themes will be discouraged, on the ground that love, being anarchic, is silly, if not wicked.

Quoting from a review in the New York *Times*, Mr. Russell sees the following halcyon condition of humanity in his "scientific outlook:"

> Since the State will require high-grade governors and experts and low-grade manual workers, there will be in effect almost two distinct human species produced by scientific breeding. With one carefully selected father to five carefully selected mothers and children scientifically reared by the State, the sentiment of paternity will disappear. Even mother-love will have little chance to develop because children will be separated from their mothers at birth.

We are inclined to pray, in the language of a somewhat modified Litany, "From the actualization of such a scientific outlook, Good Lord, deliver us."

Thirty Million Years Ago

According to an article in a big metropolitan paper sent us by an obliging friend in New York City, it all happened 30,000,000 years ago! Away back in that remote age, the Himalaya Mountains, erstwhile covered with forest, began to rise, and continued to rise very gradually. The monkeys south of these rising mountains, because they lived in a salubrious climate, remained monkeys, and kept on clambering about in the trees; but the monkeys north of those elevations experienced hard times, because the cold weather denuded the land of its forests. So the monkeys had to come down upon the ground, and make their living there, for which cause they gradually evolved into human beings. The original home of the human family, therefore, was not Mesopotamia, but Thibet, southern China and Turkistan. The writer of the article sets forth this theory with all the aplomb and dogmatism of a medieval theologian. Yes, according to him, it is all settled. But let us see.

Not a Reasonable Hypothesis

Now we hold that the above-depicted hypothesis is neither reasonable nor probable. In the first place, who has any right to say what took place thirty million years ago? No evangelical theologian would be so bold, except to say, not on his own authority, but on that of the Bible, that God existed then. This propensity to bandy about years and ages by the millions and billions has become an obsession with the evolutionists, and is simply begging the question. Again, we have clear evidence from geology that many land animals existed long before the monkeys came upon the scene of action—at least, according to the evolution theory, it was long before the monkeys came. For example, there were the huge dinosaurs. Why did none of those earlier land animals develop into men? See what evolutionists must believe: First, certain land animals evolved into tree-climbers—that is, simians; then, in course of time, some of the monkeys were forced down to the ground where they developed into men. We must say that such an hypothesis makes too great a strain on our credulity. Much more rational is the view that the divine personal Intelligence created the various kinds of animals to be animals, and animals only, and so perform their divinely intended function in the natural realm; then created man in His own image to be man, and to be nothing else—a rational personality of paramount value in the affection of his Creator. Compare the two views, and note how the Biblical view lifts you up to the higher levels of thought.

Ancient Objections Revived Today

The other day, in making some special studies, we were led to read over again parts of Dr. Philip Schaff's monumental work, *History of the Christian Church*, Vol. II, treating of Ante-Nicene Christianity, covering the period from 100 to 325 A.D. This was the time when Celsus, Lucian and Porphyry lived and wrote against Christianity. In their writings the same objections that we hear today were brought against the Bible and the Christian religion. They attacked the virgin birth of Christ. They pointed out apparent contradiction in the Old Testament, between the Old and New Testaments, between the Epistles and the Gospels, between John's Gospel and the Synoptics. Porphyry did not reject the whole Bible nor Christianity in its entirety. Like many rationalistic critics today, he rejected some parts and accepted others. In one place Dr. Schaff quotes Porphyry as saying: "We must not calumniate Christ, who was most eminent for piety,

but only pity those who worship Him as God." That certainly has a very modern sound!

A Puzzled and Puzzling Age

Our friend, the *Sunday School Times,* quotes the following statements from a British writer who certainly has arrived at the port of Puzzledom:

> We are probably living in the most puzzled age in the world's history . . . We are puzzled in our politics, we are puzzled in our theology, and even the sciences and arts are puzzling us as mortals were never puzzled before . . . I have ceased to know, and am now merely puzzled . . . I am puzzled about India, I am puzzled about Russia . . . The chief puzzle of the present age, it seems to me, is how long the general puzzlement will last, and whether the puzzle will be solved by a man who knows or by a man who only thinks he knows.

This writer certainly has gotten himself into a mental jungle. We will admit that many of the problems of our worldly civilization are puzzling, and we do not see the way out; but we do not feel that all of life is a Sphinx's riddle. To the Christian some things are clear, and are as comforting as they are clear: "Nevertheless, the foundation of God standeth, having this seal, The Lord knoweth them that are His, and, Let every one that nameth the name of Christ depart from iniquity" (2 Tim.2:19). There is the cure for the despondency of puzzled minds.

Do Young People Want to be Safe?

According to the *Sunday School Times,* a leader in Y. W. C. A. work makes the following statements regarding the young people of today:

> Religion, emphasized from the standpoint of salvation, has little appeal for them. Young people do not want to be safe. They love danger. Challenge them to daring and adventurous living, put before them the thrilling possibility of creating a new and beautiful world of human relations . . . and they respond as eagerly as any young people of the past.

That is a tragic confession indeed. Probably this "daring and adventurous" spirit—better call it recklessness—is responsible for many automobile and other accidents that end young people's lives so tragically. The *Sunday School Times* promises to publish a series of articles exposing the blind unbelief and suicidal self-sufficiency of many young people and their leaders; also showing that many young people today respond joyfully to the offer of salvation through the atoning love and sacrifice of the Son of God.

Wrong Use of the Term "Heretic"

Some people use the word "heretic" in a wrong way, and thereby do harm to the cause of evangelical Christianity. In so doing they also injure the cause of truth. Let us give an illustration. Suppose a preacher is sounding the praises of the Good Samaritan of the well-known parable in the New Testament, and then adds to his eulogy, "And this Samaritan was a *heretic!*" what impression does such a statement make on an uninformed audience? Why, that it is the heretics who are the true neighbors, the real humanitarians, while it is implied that the priest and the Levite, who "passed by on the other side," were orthodox. But that is a mistake. In reality the Good Samaritan was not a heretic; he was soundly evangelical—at least, in his practice, whether he knew all about the tenets of Christianity or not. The priest and the Levite, who acted selfishly, and thus contrary to the gospel of Christ, were the real heretics. Moreover, read the history of the real heretics of the centuries; have they ever been conspicuous for their self-sacrificing works of charity and missionary effort? We trow not.

The Right Estimate of Man

We find something so good in Dr. Amos R. Wells' department, "Talking it Over," of the *Christian Endeavor World,* that we are sure our readers will appreciate it. Here it is:

> Nature enthusiasts, in ascribing wonderful mental and spiritual powers to dogs, cats and horses, are by implication not so much raising the brute creation to man's level as lowering us to their level. You would almost think that Carlo had written Hamlet, Puss had carved the Venus de Milo, and Dobbin composed the Third Symphony. I am fond of animals, I enjoy their affection, their intelligence, their fidelity, and their beauty. But I should count it blasphemy to say, with the sarcastic philosopher, "The more I see of men, the more I think of dogs." Man is the crown of creation. For men Christ died on the cross. Man was created only a little lower than the angels. He was not made only a little higher than a poodle.

Significant! Read It

He who runs may read; and while he is running, he may draw the correct conclusion, and that without any difficult logical process. We find it in that important recent book by John Johnson, *Russia in the Grip*

of Bolshevism, reviewed elsewhere in this number of this journal (see the review department):

> On entering any anti-religious museum in Soviet Russia, the first picture that will meet the eye is that of a monkey. It is deliberately placed at the entrance of museums, together with a chart showing the line of ascent to the perfect man.

Significant, is it not? Soviet Russia, which is atheistic and violently opposed to religion, especially Christianity, believes in evolution! As the author of the volume just named says, its advocates teach that, "as all human beings have evolved from simians, the latter are deserving of reverence and even worship." A hint to the wise should be sufficient. Is there not a serious menace to religion in the theory of evolution? Some of those atheistic Russians go so far as to give such names as "lizard," "crocodile," "camel," and "gorilla," to their children (p.98 of the above-named book).

Parlous Psychology

From a valued exchange we learn that Dr. W. C. Bagley, of Columbia University, holds the schools largely responsible for the presene crime wave in this country. He particularly charges the new psychology (which is far from being "new") as being especially culpable along this line, because it teaches that "disrespect and even insolence toward teachers must be tolerated on the theory that the impulses of children must not be repressed." By the acceptance of this false theory, he avers, the United States "has thrown out discipline from its schools and at the same time increased its prisons." We want to insist that determinism in psychology, when taught in our schools, including the colleges and universities, is most pernicious and perilous. It will help to make weaklings. Instead of excusing wrong impulses and wrong doing, our teachers should arouse, galvanize and vitalize the sense of responsibility in all people, especially the young people of our age.

True Religion a Gift

At a recent synodical convention the president of a great ecclesiastical body preached a most impressive sermon on the theme, "The Gift of God." We transcribe some of his thoughts. He said that the Christian religion is not something that has been discovered by man's wisdom and research; it has been divinely revealed to man; it is the gift of God. What philosopher has discovered the plan of redemption through the incarnation and atoning sacrifice of the eternal Son of God? That great truth is known only through special revelation, and that revelation has come to us through the Bible, the Word of God. This fact ought to humble all men's pride and cause them to bow in gratitude to God. The Bible teaches this truth very plainly: "Thanks be to God for His unspeakable gift!" "The wages of sin are death, but the gift of God is eternal life;" "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Some one has truly said: "Salvation is not a human achievement, but a divine bestowment."

Christian Evidence

Bishop H. M. DuBose, D.D.,LL.D.

An Introduction

THE engagement of this department for the coming year will be to show how the Christian religion, as represented in the organized and militant church of Jesus Christ, has affected the spirit and determined the form of human civilization. No more convincing evidential argument than this is within the reach of Christian apologetics. From the beginning of the Apostolic Era to the present time, the wounded hands of the Nazarene have not only challenged the nations, but have wrought for them their destinies and their changes. The world has not been able to escape Jesus Christ and his church; and it is only where the church has failed to reflect the word and spirit of Christ that the order of an ongoing completeness has been stayed in the breaches of history.

The divinely foredetermined likeness of the church is no less the likeness of that ideal human society which is to come with the new heaven and the new earth. It is profitable, therefore, to sum up both the victories and the defeats of the church in its task of world regeneration. These are the healthiest lines of history, and this will be the way of our going.

Our plan will not only identify the details of an apologetic discussion; but will also bring into view the outlines of a program for the church's activities in the field of reform and evangelization. It is by the measure of what the church has accomplished in its centuries of organized existence that it reads a pledge of future conquests. Also, the all too plainly exhibited theological and moral reactions of the present time testify to the century-long restraint and upward drive of Christian life and thought. The lifting power of the Cross has grown more manifest through the millenniums of its preaching. The wounds of the Crucified will become healed only with the perfecting of that race for whom they were suffered. That the Cross is in *apposition* to all righteousness, and in *opposition* to the works of iniquity, is the prophecy and assurance of a future race deliverance. That the Cross forever provokes enmity against the principalities and powers of darkness is a far born proof of the truth that its message is of God. Institutes and polemics of the schools have their place; confessions have been integral in the development of Christian thought; but the testimony wrought in the fire and blood of martyr contests is of superlative force.

A phrase rings through my thoughts in these last days, which is, "It is either reformation or revolution." The times are on edge with the issues of destiny; it is either return to the old paths of faith and light, or it is red and tragic change. Revolutions that never go backward also rarely halt when their destined hour has come. The world of today must either go backward with significant retreat, or forge forward with tremendous purpose. But however the retreat to fact and truth, or the leap forward to an onset of disruption, it is still the dynamic of religion that is to jar and drive to ends of enlargement and newness of life. Reformation has followed militancy and change, though these have often contradicted the precepts of the sermon on the mount. A climaxing proof of the truth of the evangel is its power to turn the wrath of man into the praise of God. In truth this largely has been the order of the world's advance.

The church which, in its time, has effaced from civilization the gladiatorial shows of Rome, the degrading presence of the hippodrome, polygamy, galley slavery, the debtor's prison, domestic bondage and the degradation of woman, not only is vindicated in that exhibit, as to its divine endorsement, but is pledged to the renewal of human society until the uttermost of its ideals shall have been realized.

These are but brief outlines of a plan of discussion which we have laid out for the new year. In it, there are possibilities of discovery and instruction which can but run to the comfort of Christian faith and to the enlargement of Christian courage. The coming year is destined to be filled with startling, if not tragic, conjunctions of contending forces. The church, always the conservator of peace, must still be alert to the presence of those organized evils that have contested its work and witness in the world. Only in this way can it preserve the record which it began to make at the beginning.

Below is given a list of the several subjects to be treated, month by month, during the year 1932:

January: Introduction.
February: Evidential Value of Church History.
March: Christianity and Civilization.
April: Christianity and the Gladiatorial Shows.
May: Christianity and Galley Slavery.
June: Christianity and Domestic Slavery.
July: Christianity and Democracy.
August: Christianity and Modern Reforms.
September: Christianity and War.
October: Christianity and Education.
November: Christianity and Woman.
December: Christianity and Youth.

Nashville, Tennessee.

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Current Scientific Discoveries

PROFESSOR GEORGE MCCREADY PRICE, M.A.

How Old Is the Earth?

ANY intelligent Christian who scans a bit thoughtfully the perpetual modern propaganda about the immense antiquity of the earth, as seen in the magazines and news dispatches, can hardly fail to become suspicious about this whole idea. The perpetuity of this unblushing propaganda has certainly resulted in "selling" this idea to the general public. The average reader of the popular periodicals (to say nothing of the scientific) has long since adopted as one of the articles of his intellectual *credo* the easily understood notion that the earth is many thousands of millions of years old. And yet, for the thoughtful person, the thing is being so obviously overdone that one cannot fail to ask, "Why all this emphasis on the earth's great antiquity?" Like Shakespeare's lady, "She doth protest too much."

I do not need to describe the three leading speculations about the origin of the solar system, the nebular hypothesis, the planetesimal, and the tidal—the last being the one just now in vogue among the scientific *intelligentsia*. Of course, these are not by any means the only guesses of the sort; these three are merely the best known. An eminent engineer, long connected with the U. S. Government and known all over the world, recently sent me a brochure of his own which describes another new one. Sadly I had to write this gentleman and quote Thomas Chalmers' wise remark, "We have had no experience in the making of worlds." And science, if it is to keep its feet solidly on the ground, must be based on experience, not on hypothetical possibilities.

On a par with the various speculations about the origin of the solar system, are the various methods which profess to calculate the age of the earth. They may be grouped into three classes, the astronomical, the geological, and the radioactive method.

The astronomical method is based on the changes supposed to be now going on in the shape of the orbits of the planets; it assumes that in the first place these orbits were very elliptical and that they are now getting nearly circular; and by applying clever mathematics to this hypothetical problem an answer can be obtained of a thousand or two of millions of years as the period since these processes started. It is obvious that this method assumes a naturalistic origin of the solar system according to one or another of the above-given hypotheses,—with several other assumptions along the way.

Like the other methods, the geological "clock" for estimating the age of the earth takes several forms. One of the most plausible begins with an estimate of the alleged average rate at which deposits are laid down in the ocean, then another alleged total thickness of the geological deposits from the Cambrian to the Pleistocene, compiled by adding together all the total "typical" exposures of the various formations from all the various parts of the globe. This artificial total thickness of all the fossiliferous deposits is now stated to be about 100 miles, which multiplied by the rate of deposit, or one foot in two thousand years, would give about a thousand million years for the length of time since the first fossils began to be formed. This would need to be again multiplied by a considerable figure to find the total period since the earth first became a planet, on the basis of the various hypotheses, the nebular, the planetesimal, or the tidal.

The physical method of estimating time is based on the rate at which uranium and thorium disintegrate and turn into lead. Samples of rock from here and there (which are assumed to be truly representative of all the other rocks alleged to be of the same geological "age") have been examined, and by this method a similarly imposing total of several thousands of millions of years is reached. This method obviously builds on all the other assumptions of both the astronomers and the geologists, and in addition it quietly assumes several additional supposi-

tions: (1) that all the Cambrian rocks over the globe will always show the same relative proportion of uranium and lead; (2) that all the lead now in the earth was once in the form of uranium or thorium or some other of the heavy elements; (3) that a sample from here and there is sufficient to determine the proportional contents of all the rocks of the globe,—and a few other assumptions for good measure.

We shall do well critically to consider some of the assumptions involved in these methods of attempting to estimate the age of the earth.

As Prof. A. N. Whitehead has shrewdly remarked:

> When you are criticising the philosophy of an epoch, do not chiefly direct your attention to those intellectual positions which its exponents feel it necessary explicitly to defend. There will be some fundamental assumptions which adherents of all the variant systems within the epoch unconsciously presuppose. Such assumptions appear so obvious that people do not know what they are assuming because no other way of putting things has ever occurred to them. (*Science and the Modern World*, p. 71.)

These remarks are just as pertinent when we are examining a scientific theory as when we are examining a philosophical. For each stage of natural science has its own peculiar intellectual climate, just as truly as does philosophy. And it is always these underlying assumptions which we need to examine critically, if we are after real truth.

I have pointed out some of the assumptions involved in the methods of trying to estimate the age of the earth. Several other latent assumptions might be noted; for, as Prof. F. C. S. Schiller has so ably pointed out in his remarkable book, "Logic for Use," even the best established scientific "facts" always contain some latent theories.

All these theories about the origin of the solar system involve a belief in a purely naturalistic development of the inorganic part of the universe. This of course is simply the inorganic phase of the evolution theory. It matters not to its advocates that in its inorganic phase this theory involves the dissipation of energy in the form of heat, a dissipation which is universal and perpetual in the inorganic realm. While among organisms, evolution is directly the reverse process; for it consists in the capture of heat and other forms of energy and the building of these up into more and more complex organisms. How these contrary processes can both be called evolution, passes my comprehension. And how those naturalistic processes which prevail in the inorganic realm could at a certain stage give rise to the directly opposite process, is also a great mystery.

But naturalism itself, which is the chief assumption latent in the theory of evolution, needs to be critically examined. And when it is thus examined, the Christian ought to have no difficulty in deciding what to think about it.

Naturalism, or the philosophic theory of uniformity, means that the present order of things in physics and chemistry, in biology, geology, and astronomy, is the measure of the past and a correct measure *of all* the past. Now the Christian doctrine of a real creation says that the present order of things has prevailed in the past with certain interruptions or limitations which are commonly called "miracles." Neither the Bible nor sound Christian philosophy has ever said that miracles are a violation of the laws of nature or contrary to the laws of nature. The safe position is that what we call the "laws" of nature are only imperfect and incomplete attempts on our part to describe the way in which God governs His universe; that both "natural" processes and miracles are only varying manifestations of God's method of conducting the affairs of what He has created. But it is obvious that the tests of physics and the rules of the laboratory will not apply to such events as Christ's walking on the sea, His feeding of the five thousand, or His resurrection from the dead,—unless we assume that He did these miracles by some hocus-pocus or sleight of hand or spiritualistic trick, which of course no true Christian will for a moment admit.

Doubtless many events often called miracles (because of lack of knowledge) might with fuller knowledge be "explained" according to what we are pleased to term "natural law." The latter term simply represents what we have been able to discover about the processes of nature. But the universe is a moral and spiritual economy, as well as a physical; and whenever moral and spiritual values are involved, God has always shown himself capable of transcending the merely physical or the biological in the interests of the moral and spiritual welfare of His people. This is always the *raison d'etre* of a miracle; it is an action to meet an emergency; and to deny the possibility of miracle

is to deny the existence of the living God; for to believe in a real Creator of the universe is to admit the possibility of miracle, and is to admit the extreme probability of many "miracles" to meet the terrible emergency of sin and its consequences.

But scientific naturalism, or the philosophic concept of uniformity, denies absolutely the possibility of miracle. Accordingly, the true and enlightened Christian, whose belief in God is always made superior to anything that human beings can reason out from experience or from the things of nature, says that this system of naturalism must be wrong. And he will never willingly accept the findings of a system of science which assumes a dead-level of naturalism backward throughout the entire history of our world by denying that such an event as a resurrection from the dead or a universal Deluge has ever occurred, as the current systems of biology and evolutionary geology always do.

But there is an even more important respect in which this system of naturalism contradicts God's revelation, whenever it attempts to deal with such subjects as this about the age of the world.

One of the great fundamental facts revealed in the Bible, a fact which science alone could never discover, is the fact of a real creation as the origin of things. This means the absolute creation of matter, a fiat creation *ex nihilo,* as the philosophers express it; also the creation of life and the various forms of life. For the uniform and unequivocal teaching of the Bible is that this creation occurred at some definite time in the past (how long ago makes no difference), that then this work of creation was finished and pronounced "very good," and a memorial established to be a perpetual reminder of this completed creation, this memorial being the institution of the Sabbath.

Thus the Bible teaches that creation was accomplished by methods on the part of God which He finished or ended. Accordingly the methods of creation are not now going on. Hence it is self-evident that we cannot by any study of the present laws of nature arrive at an understanding of how creation was really accomplished. For creation was definitely finished at a certain time in the past, and is not now going on. Therefore the present laws of nature can give us not the slightest clue to the real origin of things, that is, the origin of these things which actually were created.

The question then naturally arises, What things were created in the beginning, and what things have since appeared by natural processes, or according to what we term "natural law?" This last is a perfectly legitimate question, and in the present confused state of even Christian people regarding these matters might give rise to discussion and misunderstanding. Yet if we follow carefully what the Bible tells us, I do not think there ought to be any occasion for misunderstanding. It is far too large a subject to be discussed adequately in the space at my command; though a few remarks must be made here before closing this article.

In the first place, we must believe in the absolute creation of the stuff of which the universe is composed, that is, the creation of matter *ex nihilo*. In our day, when modern physics has so definitely demonstrated the equivalence or interchangeableness of matter and energy, it would seem that this absolute creation of matter ought not to be a stumblingblock to any one who believes in the existence of a personal God. Furthermore, as the energy of the universe is obviously being dissipated, and as the radioactive elements (possibly all the elements) are perpetually running down, with no known method by which the reverse is being accomplished either naturally or by experiment, it is like a demonstration in Euclid that the universe must have had a beginning very different from those processes by which it is now being operated. As Sir. James H. Jeans so clearly expresses it:

> Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times, not infinitely remote. The universe cannot have originated by chance out of its present ingredients, and neither can it have been always the same as now. (*Eos,* p. 55.)

Note that Jeans says "a definite event, or series of events." No enlightened Christian will deny that all the major part of the universe may have been created away back countless millions of years ago. I am not here discussing that phase of the problem. I am dealing only with the earth and the solar system; for I consider that all the solar system is involved with the earth, and that whatever explains the one will explain the other.

Now it is legitimate to say that "in the beginning," when God created the heaven and the earth, He simply first created the materials out of which He long afterwards fash-

ioned the earth and the rest of the solar system. On this basis, this "beginning" might have been any number of millions of years in the long ago. I used to think this way myself. However, I am free to say that now I do not see any logical or scientific reason for thus pushing back into the remote past the absolute creation of the stuff of which the entire solar system is composed. It is much easier for me to believe that this solar system was created *as it is* at the definite "beginning" spoken of in Genesis. Indeed, except for the interjected remark, "He made the stars also" (Gen.1:16), I do not consider that in this first chapter of the Bible we have anything to do with anything or any creation outside of our present solar system.

Two considerations have driven me to this position. First is the wording of the fourth commandment: "For in six days the Lord made heaven [the atmospheric] and earth, the sea, and all that in them is." (Ex.20:11). Personally I am unable to see in these words anything but a plain statement of actual fact.

My second reason for this view is that, if the principle of creation is true, then we can never by any scientific examination of the things created find out how their creation was accomplished. *This is what makes it so utterly impossible to determine the age of the solar system, or the age of the earth, by any examination of the present state of these bodies and then reasoning backwards into the past.* The present is not the key to the past, if there has ever been a real creation. This is as true of the solar system as of the first man. If the first man was really created, if he was not gradually evolved by some natural process from some lower form of life, then no scientific examination of the anatomy and physiology of this first man could give us or any one else the slightest key to how or when he was created.

The only way in which anyone can dodge or evade these conclusions, as it seems to me, is to go completely over to the camp of the evolutionists and say that there never was a real beginning of anything, but that all things have developed or evolved out of previously existing conditions. The latter position I consider to be wholly unsound, if we are to believe in the Bible and in Christianity. And it is for all these various reasons that I cannot have any confidence in any naturalistic scheme which seeks to tell how old the earth is. In my opinion, all this perpetual hullabaloo about the thousands of millions of years which represent the age of the earth is only so much propaganda for the evolution theory, and should be evaluated accordingly by all those who are determined to believe God rather than men.

Berrien Springs, Michigan.

The Church in Europe

FREDERICK HASSKARL, M.A.,B.D.

Christ and the Jew

RECENTLY in one of our Eastern cities, Christian pastors were gathered together in their regular meeting. A member proposed that an invitation to membership be extended to the Rabbi of the Synagogue. Voices at once proclaimed this as a fine Christian gesture—until a rather quiet pastor from one of our conservative communions arose and protested. He said in effect:

Brethren, this is a religious organization which bears the name of Jesus Christ. In His Name it came into being through those who have found one common bond of fellowship in His Name. His Name is our confession. This ministerium witnesses to His Name. By His Name it exists. As a witness by the grace of God to Him Who is my Saviour, I must witness against accepting one into our midst who denies Him. If this were a civic organization based on national or mere human principles, I should be the first to approve the membership of the Rabbi concerned.

One of the main opponents to this statement was a doctor of divinity, a professor in a Christian Seminary. He claimed in suave words that the Christian thing to do was to accept the Rabbi as a member. The otherwise

quiet pastor maintained his position. The result was, that the motion was tabled. What shall become of it, I do not know.

However, this one thing I do know: a reading of the book entitled *Christians and Jews,* a Report of the Conference on the Christian Approach to the Jews, Atlantic City, New Jersey, May 12-15, 1931, should be studied by the above ministerium. Indeed, this modest volume of 155 pages is one superlatively grand testimony to Him Who said: "If any man will do his will, he shall know of the doctrine."

This book was given to me by a Jew who loves his people Israel and is giving his life to them that they might come to the knowledge of truth. He has been a Christian pastor for twenty years. He is above all things an Old Testament scholar, yet the Greek of the New Testament is as familiar to him as is to be expected from a theologian. I shall never forget the sermon he preached fourteen years ago on the Text,

> I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh (Rom. 9:3, 4).

It was another of those great unrecorded confessions of Christendom!

He told me on a hot summer's afternoon all about this marvelous convention at Atlantic City, "The Playhouse of the World." There was no sunning of oneself on the pagan beach, no gaudy strutting up and down the Boardwalk, no desecration of the Lord's Day, no show of physical beauty, no gluttonizing in luxurious hotels, no glamorous headlines in the newspapers about the conference. There was a small group of only seventy Christians, consisting of those from the leading nations of the world, who being led captive by the Lord of the Nations, Jesus Christ, were met, in His Blessed Name, to discuss the past and present means of bringing the kinsmen of Jesus to a knowledge of His Salvation and how this might be done better in the future.

This book has so encompassed my mind because of its truly "Apostolic," *i. e.*, New Testament, message, that it is impossible for me to interpret its true spirit by an attempt to reproduce in brief its Christo-centric Gospel.

Therefore, I shall dwell on the first two of its sixteen addresses in this article. The first address is by John R. Mott, LL.D., Chairman of the International Missionary Council.

Dr. Mott's first two sentences struck the keynote of this inspiring conference:

> The World Missionary Conference, which met on the heights of Edinburgh in 1910, ushered in a new day in the world-wide Christian movement. There, for the first time in any measurably adequate way, the leaders of the Christian forces faced the wholeness, the greatness, and the oneness of the task of making Christ heard, known, loved, obeyed, and exemplified in individual life and in human relationships.

While the so-called social and ethical Gospel was being heralded forth in prominent pulpits, receiving a prominence vastly greater than it deserved, in its program of showing how the World War proved the inadequacy of the old theology, and how the new theology was bound to save humanity from utter (earthly) destruction,—Christ-believing Christians were *quietly* fulfilling the Great Commission of their Lord and Saviour.

Dr. Mott reports in his second paragraph:

> At the Oxford Meeting of the Committee of the International Missionary Council, in 1922, the Chairman of the Council was invited to conduct a series of conferences of Christian workers among Moslems in different areas of the Mohammedan world. At the same time, a request was made by representatives of Christian societies at work among the Jews to conduct a similar series in the interest of Christian workers among the Jews. In 1924, he fulfilled the first of these requests, conducting in the early part of that year conferences in Northwest Africa, Northeast Africa, and Western Asia culminating in a general conference in Jerusalem attended by missionaries and Moslem converts from fields extending from Central Asia to Central Africa and in the year 1927, he presided over two gatherings of Christian workers among the Jews, one at Budapest and the other at Warsaw.

The third paragraph reveals how efficiently and fervently the Spirit of the Christ of the New Testament works in the hearts of believers:

> The findings of the Budapest and Warsaw Conferences, at the unanimous request of their delegates, were presented by Dr. James Black of Edinburgh at the following meeting of the International Missionary Council, held on the Mount of Olives at Jerusalem in the spring of 1928, and, after full consideration, were approved, and the Committee of the Council were instructed to take steps to give them effect. This significant action placed the official representatives of the missionary movement of over fifty countries of all parts of the world behind a comprehensive, progressive program to further a truly Christian approach to the Jews.

Dr. Mott's short address ends in these words:

In a word, this Conference, which has brought together such a representative and able company of Christian leaders, both lay and clerical from the United States and Canada, together with outstanding workers from Great Britain and the Continent of Europe, should afford a clear and an authentic lead to all Christians who sincerely desire to discover and to exemplify the mind of Christ, with reference to His own people, the Jews.

Historic Christianity recognizes thirteen Epistles of St. Paul. Thinking subjectively, I have known for years a "Fourteenth." It is to be found in Luther's classic Introduction to the Epistle of St. Paul to the Romans. I think John Wesley would also agree with me! I have now discovered a "Fifteenth." It is to be found in the Rev. Dr. James M. Black's address, entitled "Validity of the Christian Approach to the Jews." It is hardly necessary to mention that Dr. Black is of the St. George's, West, Edinburgh, Scotland, Chairman, International Committee on the Christian Approach to the Jews. Scotch theology is virile, solid and sound. It is Christo-centric. Witness the great Old Testament scholar, apologete, James Orr, and the distinguished master of homiletics and preacher, W. M. Clow of Glasgow!

Dr. Black's "Fifteenth Epistle of St. Paul" is like all of St. Paul's letters: to be absolutely consistent one must take them or leave them. In other words one cannot take a text from St. Paul and deny his theology in the next breath—logically. So in Pauline manner, Dr. Black plainly and emphatically states the missionary demands of historic Christianity:

Christ's final word to me, as His disciple, is to win the world to His perfect truth, and I can find no possible reason why I should deliberately exclude the Jew from that commission. Jesus Himself never did. Who am I that I should dissociate myself from My Master or limit the sweep of His catholic and universal appeal?

During the World War, soldiers on both sides were severely punished for fraternizing. The patriotic citizens at home regarded them as traitors. Strange, the same citizens, when regarded in their capacity as Christians, applaud heartily the *religious* fraternizing of official Christianity with official Jewry! We call it in matters of religion "The Good-Will Approach." Here is what Dr. Black says about this type of fraternizing:

You have in America, as we have in Britain, a generous and gracious movement of good will to the Jews. No one knows the intolerable hostilities and ancient wrongs that have cursed the relations of Christians and Jews but will welcome this movement as a proof of better days. I hail it proudly as one of the loveliest symptoms of modern Christian sympathy and toleration. But if that movement means, as it so often means, a crusade to leave the Jew alone and present him with no definite offer of the Christian faith, I cannot take part in it. I love the people of Jesus too well not to love them for the best and the highest! I have far more to offer them than a colorless good will. I have Jesus Christ their own Lord and Messiah to offer them: and I feel that no mere toneless good will, however needed it may be in this age of subtle ostracisms, can possibly compensate for my defection both to them and to Jesus.

The eminent theologian, Dr. T. E. Schmauk, when asked why he did not teach "Comparative Religion," replied, "One cannot compare Christianity with other religions, because Christianity is the one only religion. Jesus spoke with finality on that point." Now this hobby of the modernists is treated with Scotch ruggedness in the following:

Jesus did not launch His faith as one among many, the best of a bunch, something higher and better than earlier failures. He did not say, "This is a way" but "I am *the* way." You may not believe that; but the point is that if you do, then with all respect to other religions, it is not a question of comparison at all. Christ believed that He was offering the full and perfect way for man's soul to God; and if you and I really believe that, it is a crime on our part to be indifferent to the spread of His Gospel. Personally, I have no difficulty in accepting Christ's faith as the final form of faith and religion. What could there be more final than His view of the character of God, in its love and pity and purity? There is nothing more final than perfect love. What could be more final than Christ's estimate of life's values, or the perfection of human character, or the worth of life, or the ultimate destiny of the soul in God? Jesus believed that He had something to give the world—(and in giving it He offered it first to the Jew)—without which the world is as a lost thing. If we accept Christ as the disciples accepted Him, there is no argument possible. We have the full and perfect truth of God to offer men in Jesus—and we must offer it. We offer it to men's reason, persuading them. If they do not accept, good and well. But we must offer it.

The concluding part of Dr. Black's address has the true Pauline ring:

I believe that in Christianity I can give men the three preeminent things they require, things without which their life is a poor thing: (1) Christianity offers the only reasonable and satisfying explanation of this mysterious world and our mysterious life. (2) It gives a creed and a conduct

that make for true personal happiness, and justice and fulfillment in social life. (3) It offers the human soul its only perfect hope, where our personalities, redeemed and purified, are at last made perfect in God.

Wilmington, Delaware.

THE PULPIT

James M. Gray, D.D.
I. M. Hargett, D.D.
Elmer Ellsworth Helms, D.D.
Floyd Tomkins, D.D., LL.D.
Milton Harold Nichols, D.D.
Walter D. Buchanan, D.D., LL.D.
Clarence Edward Macartney, D.D.
Rev. Carlton R. VanHook
Thomas S. Brock, S.T.D.

Redeeming the Time

By the late William H. Bates, D.D.

Redeeming the time.—Eph. 5:16.

JOYOUS CHRISTMAS has passed. We now return from the glad scenes we go to the house of mourning. The old year is dying. Memories of the past and the tremendous possibilities of the future unite to make purpose co-ordinate with the supreme will. Higher and holier resolves are formed, and their execution begun. Life has a new departure.

In the text we have a divine exhortation in regard to the use of the present, and it is also a rule of life. The sense of the text is, "availing yourself, to the utmost, of the occasion;" "improving, to the fullest extent, every opportunity," to redeem the time.

1. *We should redeem the time, because it is precious.* Time is an everlasting now. The past is not time, for it has ceased to be. The future is not time, for as yet it is not. *Now* is time. And this time is precious, because in it all being, all thought, all feeling, that is in the existence comes up into consciousness. Now, and now only, is the moment of consciousness. Now is the consummation of the two eternities—past and future: now is the flowering out of the infinite. Only in the *now* is all this possible; and it is precious in what it permits, and in the opportunities it brings.

2. *Reedem the time because it shall never return.* Says Mrs. Lydia H. Sigourney: "Lost wealth may be restored by industry; the wreck of health regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation won by patience and virtue; but who ever looked upon his vanished hours, recalled his slighted years, stamped them with wisdom, or effaced from heaven's record the fearful blot of wasted time? The foot-print on the sand is washed out by the ocean wave; and easier might we, when years are fled, find the foot-print than recall lost hours."

3. *Redeem the time because the exegencies of the present demand it.* There never was a time like the present: Truly, upon us "the ends of the world have come" (1 Cor. 10:10). There is hurrying to and fro. Forces are gathering strength. Great crises are approaching. Issues are culminating. Be a *hero* in the strife.

4. *Redeem the time because it is short and uncertain.* Time, in the sense of length of life upon earth, is indeed to each one of us short and uncertain. Most of us act as if the contrary were true. We lay plans as though our earthly continuance were certain and certainly to be long. Yet a long earthly life, as we call it, is but a point of time compared to eternity; and in the point of time it is determined whether our eternity shall be one of weal or of woe. But God gives us plenty of time to make preparation for eternity.

5. *Redeem the time because we must give an account of it.* All God's purposes are good. His purpose in each one's life is a good one. We fulfill His purpose of good or we thwart it. Every moment stands related to the great end of our being. Time is given us as a talent to use. Soon God will say: "give an account of thy stewardship."

6. *Redeem the time because it will soon be ended forever* (Rev. 10:5,6).

In having a heart in harmony with God, and in that alone, is true happiness found. As we begin the new year have this happiness by beginning a new life. Begin the year with a total surrender of self to God. Says Christ: "If any man will come after me, let him deny himself," *i.e.* refuse to be his own any longer, but be God's, "and take up his cross daily, and follow me" (Luke 9:23).

When you awake in the tomorrow morning, you shall find yourself in the new year of grace. When you awake after the night of death in the morning of eternity, shall you awake in the happy new year of glory?

Greeley, Colorado.

Current Religious Thought

The Bible Confirmed by Science

W. Bell Dawson, M.A.,D.Sc.,F.R.S.C.

VI

Primitive Man and Archaeology

IN dealing with man, there is a physical side to his nature as well as his mental and moral capacities, which several of the sciences investigate. In considering man's physical frame, we may see resemblances between the human body and the animals. Our best intelligence is unable to think out a way by which this could be otherwise; because any creature to live on the world as it is, must have food and digestive organs, a nervous system and circulation of the blood, as well as lungs to breathe with. We cannot even imagine a creature to live on the Moon without air and water, or devise a being suitable for Mars or Jupiter. The marvel is therefore that this world is so wondrously adapted for higher life; and instead of the persistent attempt to connect man with the animal, we would do better to consider that the similarity between the two is due to their being the handiwork of the same Designer. For how it is that Life can have built up the chemical elements into a living body, is entirely beyond our comprehension, and is likely to remain so; because the advance of investigation only reveals greater complexity than we had before supposed.

Without making any ambitious attempt to review the various sciences which deal with the physical nature of man and his mental abilities, we may at present look into the information which science can give us regarding the early career of man, and what the Scriptures have to say upon this. In considering the light which Archaeology and Geology can give, we will keep to well-established facts; without discussing theories, often one-sided or even fanciful, and sometimes brought forward avowedly as an entirely new explanation; but which are not accepted by competent authorities. On the other hand, in dealing with the Scriptures, we are met by the attempt to discredit the early records of the Bible by critical methods; although this has now been so largely put to confusion by archaeological research and refuted by better scholarship. We will simply take what the Bible does say, however, to compare with what science can definitely tell us.

The evolutionary development of man which is so often taken for granted, is followed by reasoning in a circle; for it is then assumed as self-evident that the most degraded of men represent the most primitive; and this idea is instilled into the mind of the public. To prove that progress has been upward, the imagination of the evolutionist conjures up a more degraded conception than is found even in mythology, and a travesty upon any primitive men that we can study. For in mythology, we at least have something idealistic as a combination of man and animal. In the Centaur, the noble qualities of the horse are united in the same body with the intelligence of the man. Evolution therefore goes further downward than mythology will venture.

The best indication of the intelligence of prehistoric men that can be found, is the brain capacity of the skull; and the whole earth has been searched during the seventy years since Darwin's day, to find the lowest possible type of skull. Yet it is now admitted even by advocates of Evolution, that human skulls which are among the earliest known, have as large brain capacity as those of men now living. "The brain space of the Dawn-man was at least equal to that of certain primitive tribes still in existence." In another prehistoric skull "the brain in point of size falls only a little short of that of the average modern Englishman of today." The gradual development of the human brain from the animal level thus remains without proof.

Instead of the lowest of men being the most primitive, the best evidence points in

the other direction, in showing that they are in reality degenerate. Darwin, in his travels, considered the inhabitants of Tierra del Fuego to be probably the very lowest of the human race, and incapable of civilization. Yet he wrote some years later, that the success of the missionaries there was wonderful, and "had it not occurred would have been to me quite incredible."* We thus see by realities, apart from speculation, that the most degraded of men are capable of uplift; not through long generations of evolutionary development, but in their own persons. This takes place by means of divine Power, communicated by the preaching of the Gospel of Christ; and even contact with high-minded teachers may not be essential to the result; for the reading of the Bible alone, without explanation from anyone, can change the character of men hardened in evil. This is attested from many lands in reports of the Missionary and Bible Societies; which bring out realities that should not be overlooked by anyone who investigates without preconceived ideas. The possibility of such uplift surely harmonizes with the view presented by Scripture. that man at the first was capable of communing with God; and that spiritual forces, in strong contrast to those on which Evolution relies, can bring men back to this. These are outstanding realities, of which honest research should be willing to take cognizance.

Primitive man.—It may help our understanding of the earliest men, and the account of them in the Bible, if we look at primitive man as we actually find him. We may keep to his intellectual side, and his family life; as his real degradation is in his superstition and dark fears, and his cunningly devised cruelties. We can probably find no better example than the North American Indian, who was discovered by Europeans while living in the conditions of the Stone Age, in the Sixteenth century. His implements, both chipped arrow-heads and polished tools, if mixed with those of the ancient Stone Age in Europe, could not be sorted out by any anthropologist. They are the same to the last detail; and we find the same gouge-shaped stone tool, the grooved hammer-head for lashing to a handle; while the shapes and the ornamentation of the pottery is strikingly similar. Here then is the living man of the Stone Age to investigate.

A primitive man who can find a living in the woods or on the shore for himself and his family, is by no means to be despised. The husband and wife may also have to bring the family through a severe winter, both in food and clothing, by their own foresight. Everything has to be obtained at first hand. Smoked fish and berries dried in the sun, are kept for winter use. Furs must be dressed from skins; and the woman has to make her own needles of bone and to manufacture her thread from fibre or sinew. The parents take fully more personal trouble in training their children than in higher levels of civilization. The boys, to get their living, must learn to direct an arrow with precision and to make fish-hooks and tools; the cooking and clothing form the training of the girls, as well as the making of ornaments.

The natural intelligence of these primitive people is quite remarkable. They know when a change of weather is coming, in a way that seems to us an uncanny instinct. The Indians of Vancouver Island can set out from an inland camp at a time so chosen that they reach the seashore when the tide is low, when they can dig clams. The tides there are so complex that they baffle the navigator; and the Indian can only do this by watching the moon's position.* The capacity to undertake long journeys throws light also on the spread of mankind in the early days. The Indians of the St. Lawrence River would start in their canoes in the spring, and follow the line of rivers to the Great Lakes and beyond them into the far interior. They thus made as much as 1,500 miles in the summer season, and spent the winter hunting and trapping in those regions; taking the following season for the return journey with their furs. On this route, they had to coast along a part of Lake Superior, where it can be as rough as in the Mediterranean; but this does not imply that they had large sea-worthy ships, for they merely pulled up their canoes on the shore during a storm, till it subsided. White men sometimes accompanied the Indians on these expeditions, but the Indians themselves were the guides and managers of it all, and used nothing but their native appliances.

* See account in Booklet No. 13, South American Missionary Society, London; where Darwin's letters are quoted.

* The tides in those regions are controlled by the "declination" of the moon; and are quite a mystery to the seaman acquainted only with the comparatively simple tides of the North Atlantic.

It is surely more scientific to investigate primitive men as we thus find them, rather than to invent a creature which is "neither beast nor human" to supply the connecting link with the animals, which Evolution requires. We may thus understand how man, by means of his higher intelligence, is able to make a living directly from nature, even in countries with uncongenial climates. We may also perceive that in dealing with a prehistoric people, we cannot well judge of their intelligence or the character of their family life, merely by their broken pottery and hunting weapons. We do find however, among the earliest of prehistoric peoples, that they had a belief in a future life; as witnessed by the utensils and weapons buried with their dead.

Early conditions.—There is much that we know from Geology in regard to the conditions in the world when men appeared; and in looking into these, we must endeavor to divest our minds from theoretical speculations, and the preposterous antiquity often claimed for man. We may better take the Bible as a guide for reference in the matter; as we have seen all along that every hint it gives, proves a valuable light to investigation. The archaeologists now working in Palestine, find the Bible to be the best "Guidebook" in their researches; and when it is thus found reliable where formerly there was no confirmation, it is scarcely fair to infer that its earliest statements are untrustworthy.

We may begin with the Ice Age or Glacial era, which preceded the human period. This in itself was a wondrous preparation for the advent of man. For the granite* of the northern mountain ranges, both in Europe and in North America, was worn down by extensive glaciers and ice sheets; and the material was spread over half the area of each of those continents. This material forms very fertile soil; for the feldspar and mica of these granites contains much soda and potash, enhancing fertility when ground to powder and spread over vast areas. It appears that in other continents also, similar action occurred. When preparation of the ground for cultivation took place on so vast a scale, it is surely consistent when we read that God prepared a locality specially suited to man, in which He placed him. (Genesis 2:8,9).

After this Ice Age, the land was at a higher level than at present, throughout Western Asia, Europe, and the Mediterranean region generally, where very early traces of man are found. This is known as the "Continental Era." Great Britain was then joined to the continent of Europe, and according to a map prepared by geologists to show the Mediterranean of that period, the Adriatic and the Aegean were dry land; Crete and Cyprus were connected by broad plains with the continents opposite to them. In the basin of the Mediterranean there were merely a series of lakes; the Nile flowed farther out beyond its present mouth, and the Delta as it now is, did not then exist.* Man is known, in the lands north of the present Mediterranean, in this Continental Era; and there then roamed in its forests many animals now extinct or found at present only in other continents, including the mammoth, the cave bear, and the hairy rhinoceros.

This Continental Era was ended by a great subsidence, which brought the ocean over all these regions; and when the land rose again, it was not as high above the sea as before, but only came up to its present level, with the Mediterranean as it now is. The Nile then began to form its delta, and the amount of deposit since then, is one of the geological means of determining the date of the great subsidence.† The detritus which resulted from the emergence of the land again from the ocean, is found in many places over the whole extent of Europe, as carefully investigated by the geologist Dr. J. Prestwich.‡ It is interesting in this connection to read in Genesis that men, shortly after the Flood, "found a plain" in the region of Chaldea. How is it that this is spoken of as a new discovery, when man had long been acquainted with these countries? It is quite possible that this plain was a deposit from material brought down by the receding waters, from the mountains to the northward. We would thus infer also that any remains of antediluvian men in that region would only be found by excavation, which seems to be proved by investigations now under way.

* With "granite" we here include the gneisses and syenites, to which the same remarks apply, as they contain the same minerals.

* See map by Dawson, in *Modern Science in Bible Lands*, page 15; based on a restoration of the conditions by Sir Boyd Dawkins.

† See discussion in *Modern Science in Bible Lands*, pages 223-229; by Sir William Dawson.

‡ See his essay in *Transactions, Victoria Institute*, London; 1894.

There is good reason to identify this great subsidence with the Flood as recorded in the Bible; as many capable geologists as well as other writers have shown. By recognizing this, much valuable light is obtained of which archaeologists would do well to take advantage. For Geology and the Scriptures confirm each other mutually. From the geological point of view, there is nothing out of the way in a subsidence of the land of continental extent, or even in its being sudden. What *is* unusual is its short duration, instead of lasting for a geological age; as according to the Bible, it continued only a year in the region of Mesopotamia, and was not probably much longer elsewhere. We infer from Scripture that this short duration is explained by the purpose of God to make a fresh start for mankind, with the accompanying lesson that calamity may be due to moral causes; for "the wickedness of man was great in the earth, . . . and the thoughts of his heart were only evil continually."

The narrative of the Flood is quite in accord with the great subsidence which closed the Continental Era. For the Ark when borne upon the waters, drifted inland; and eventually grounded upon the mountains of Ararat, which corresponds with an invasion of the ocean over the land. It was Providential also that the Ark was stranded at so high a level; because it was thus saved from the great wash that occurred when the ocean poured back off the land; which has left such wide-spread evidences.

The account of the Flood in the Bible is essentially the narrative of an eye-witness; and whether it occurred in any part of America or of other continents, we are not told; nor is it said that the whole land surface of the world was under water at that time. But we are given to understand that the submergence extended as far as men had spread, and that no human beings were saved but the eight persons in the ark; and this is repeated in the New Testament. (See Hebrews 11:7 and II Peter 2:5). It follows that after the Flood there was a new beginning for the human race, for the genealogies of the sons of Noah in the tenth chapter of Genesis, show that all the peoples of the world are descended from them. This may well account for the universal tradition of the Flood even among the remotest tribes in the present world. It accounts also for the very rapid advance of civilization, so striking to archaeologists, which arose within a few centuries after the Flood, in the newly founded kingdoms and empires. For we are informed in Scripture that before the Flood, cattle had been tamed, the smelting of metals became known, and musical instruments were invented. (See Genesis 4:20-22.) The new world thus began with the advantage of this knowledge. We may therefore appreciate the remark made by Sir William Dawson, after summing up the evidence from science and archaeology even before 1900, when he wrote:

> The Deluge thus becomes one of the most important events in human history; so that any attempt to discuss the history of primitive man, or his arts or his religion, without reference to this important factor, must necessarily be fallacious. (Booklet on *The Historical Deluge*.)

From quite recent discoveries in Mesopotamia, there is hope that the division of the human race into antediluvian peoples and those of the succeeding world, will become clearer, and be more generally accepted. Also, that the early cave men, instead of being given an incredible antiquity which at best is conjectural, will be recognized as merely wanderers and pioneers, contemporary with the beginnings of civilization in the more settled centers. As Sir Flinders Petrie, the noted archaeologist, said recently in addressing the British Association for the Advancement of Science: "There is no doubt that civilization came from the East, and that Europe was the *Wild West* of Asiatic civilization." We must not enlarge further on these fascinating matters; but in the outline here given, we can safely say that every statement is made with care, and could be confirmed from competent authorities if space were taken for quotations.*

In regard to the extreme antiquity often claimed for man, Sir Boyd Dawkins in a Paper read before the British Association in 1925, dwelt on the impossibility of reckoning the age of man in terms of years, from the material at present available to investigators. If we wished to fix a date in prehistoric time, we had to refer to something which had been done elsewhere. A valuable illustration of this was provided by Stonehenge, where the discovery of beads of Egyptian origin and of a known period (described in detail) suggests that the later civilizations of

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* See discussions in *The Bible and the Antiquity of Man*, by the writer. (Booklet, 84 pages; The Bible League, London.)

the East might have been in full swing at the time when the British tribes were living in the Neolithic culture.† These admissions from Sir Boyd Dawkins are significant, when he adheres to evolutionary views in times that are earlier.

The whole matter as it now stands, is thus summarized by the eminent archaeologist, Dr. A. H. Sayce of the University of Oxford:

> Neither in Egypt nor in Babylonia has any beginning of civilization been found. As far back as archaeology can take us, man is already civilized, building cities and temples, carving hard stone into artistic form, and even employing a system of picture writing; and of Egypt it may be said, the older the country the more perfect it is found to be. The fact is a very remarkable one, in view of modern theories of development, and of the evolution of civilization out of barbarism. Whatever may be the reason, such theories are not borne out by the discoveries of archaeology. Instead of the progress we should expect, we find retrogression and decay; where we look for the rude beginnings of art, we find an advanced society and artistic perfection. Is it possible that the Biblical view is right after all, and that civilized man has been civilized from the outset?

The critics of the Bible who throw discredit upon it, may therefore little realize the hindrances they place in the way of the advance of true knowledge and research. For if every statement made in the early chapters of Genesis were carefully considered, and taken literally as it stands, without being exaggerated into nonsense, many mistakes could have been avoided; for even what is mentioned quite incidentally, points always in the right direction as we have found everywhere in Scripture.

Criticism and Discovery.—These brief considerations regarding early man, may serve to indicate what primitive life at first hand, based directly upon nature, may really be like; and that a simple life is not necessarily bestial and degraded, to accord with evolutionary theories. We also find that all the descriptions of the early development of men in their arts, ornamentation and music, as given in the Bible, are corroborated by archaeology as far as it has yet furnished a term of comparison. It is thus reassuring to those who believe in the Bible, to find that the wide advances made by archaeology since the beginning of this century, have so uniformly confirmed the records of Scripture.

† From report of the Meeting at Southampton, as given in the *Weekly Times*, London; 3 Sept., 1925.

The days are quite within the recollection of the present writer when we were told by the Critics of the Bible that writing was probably unknown in the time of Moses, and all before his time was necessarily traditional and unreliable. The earliest actual inscriptions known in the region of Palestine up to 1880, were the Moabite stone and the inscription at the Pool of Siloam, in the days of the Hebrew kings, about 700 and 900 B.C. It was not then known that the Hittites were more than one of the tribes in Palestine, mentioned in the same connection as the Hivites and the Jebusites; yet in the Book of Kings they are spoken of as comparable with the Egyptians. (2 Kings 7:6.) The Critics maintained because of this, that the writer of the Book of Kings was quite astray in his statements, making all his history untrustworthy. Little if any reply could be made to this at the time; and those who had faith in the Scriptures could only hold that the Bible would prove right in the end. Their faith was amply vindicated when in 1888, Dr. Sayce's book appeared: *The Hittites; the Story of a Forgotten Empire.**

If only scholars as well as scientists would accept the Bible as reliable, they would escape many mistakes and difficulties. For example, the Critics in their attempt to discredit the Book of Daniel, by displacing its date to later times, based one of their chief arguments on the names of the musical instruments therein mentioned. Two, if not three, of these instruments have Greek names; which no doubt indicates that when the book was written there was some trade or intercourse between Babylonia and Greece.† The Critics then supposed that this only began in the time of Alexander the Great; and the Book of Daniel could not therefore have been written before 300 B.C. But suppose that instead of criticizing this allusion, they had accepted it as showing that as early as 600 B.C. (which Daniel claims as his date) there was trade with Greece. They would thus have anticipated modern discovery, instead of laying themselves open to discomfiture by their criticism. For researches have now brought to light the early spread of Greek trade, on which the Encyclopaedia Britannica remarks: "The development of Greek com-

* See Fourth edition, 1925; Religious Tract Society, London.

† See the list of musical instruments in Daniel 3:5 and 3:15.

merce was rapid in the 7th and 6th centuries B.C."*

We thus see once more, in the realm of Archaeology as well as in the other sciences, that every incidental reference in the Bible even when quite off the main line of what the passage is dealing with, may quite likely prove to be of real value. It is also evident that the field for skeptical criticism has become much more restricted; because further knowledge of the facts has displaced it for another thousand years before Moses; and we seem now to be well within sight of the Flood, both in our history and archaeology. In face of this, we find even in the Encyclopaedia Britannica the following remark regarding the Genealogies of those before and after the Flood: "The names, it need hardly be remarked, belong to the prehistoric period, and equally with the figures are destitute of historic value."† Is it reasonable, when researches to their present limit have so markedly confirmed Scripture, to distrust the earlier records in the Bible merely because as yet they appear to be unsupported from outside sources? Even this assumption is far from correct; as there is confirmation from consistent traditions in many countries, right back to the garden of Eden.

We need not enter further upon the extremely interesting researches and explorations of archaeologists, and their corroboration of the Bible; for Archaeology is now one of the most rapidly developing of the sciences, and publications upon its discoveries are widely available.

Moral considerations.—The question of the moral condition of the earliest men has a far more important bearing on the career of humanity than the outward surroundings in which they lived. Why is man subject to suffering and evil? He suffers in a way that no animal is capable of, through the accusation of his own conscience, and remorse for what he has done. Even Freud recognizes the potent influence of man's "eternal feeling of guilt and remorse," although it cannot be explained or remedied in his philosophy. The animals are not thus troubled, because they are dominated by their instincts. How then did this arise for the discomfiture of mankind, and how comes it that he uses his highest intelligence and inventive capacity to devise means for the destruction of his fellow men? This again is distinctive to man, and far above any capacity that the animals possess.

The only explanation there is in regard to this whole question of the origin of evil, is the one given in Scripture. For those who do not accept this, there is no other; because human philosophies can only present to them a kaleidoscope of continually changing views, leading to their bewilderment. The Scriptures not only give us a reasonable explanation as to how sin and evil came into the world, but they proceed to set before us a Way of emancipation and deliverance, by which those who are willing to walk therein may reach the destiny intended for them by the Creator. By the illumination of the past, we see how we have come to be where we are; and the light on the horizon before us, gives us the vision of what we may become.

Montreal.

Some one has selected extracts from the writings of seven men of former centuries, giving their estimate of the value of the Bible. It is well to know what men of other ages have thought of the Word of God. Recall these earnest tributes whenever you are tempted to doubt or neglect God's Holy Word:

1. *Origen.*—"In my belief not one jot or one tittle of the Divine Writings is without significance."

2. *Basil.*—"Let this much be said on my part in proof that every syllable of the inspired utterance has its work to do."

3. *Methodius.*—"There is neither contradiction nor unreason in the Divine Sayings."

4. *Athanasius.*—"For the Lord is in the utterances of the Scriptures."

5. *Irenaeus.*—"The Scriptures indeed are perfect, forasmuch as they are spoken by the Word of God and by His Spirit."

6. *Gregory of Nyssa.*—"Whatsoever things the Divine Scripture saith are the Voices of the Holy Spirit."

7. *Augustine.*—"Let us therefore yield ourselves and bow to the authority of the Holy Scriptures which can neither err nor deceive."

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor and Me.

—*Lowell.*

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* Article GREECE; (Sect. 2) History; (*a*) Ancient; heading *Trade.*

† Edition of 1910; Article BIBLE; (*a*) Old Testament; (5) *O. T. Chronology.*

Science and the Christian Sabbath

C. H. Buchanan, D.D.

SCIENCE is but another name for *right thinking*. When thus considered, science can and should be applied to all branches of human thinking. To assume that only material subjects are capable of scientific consideration is highly unscientific. As men can think of immaterial subjects, such as poetry, religion and pure thought, any of these subjects may be scientifically considered. All of these systems of thought have their laws and their results in human life.

Taking this view of *science* one can readily see how that it has blessed every department of life; and to exclude it from any one department of thought, or to read any line of thought out of the laboratory of right thinking, is but to depart at once from science.

To think that Science is a sort of mystic deity which can make no mistake, and to think that it deals with only material factors and has nothing to do with spiritual things, is to fall into one of the insidious pitfalls of the day. The very terms we make use of often reveal the fact that the world too often worships at the throne of this mystic monster.

We are flattered by the thought that we are living in a "scientific age," as if there could be such a thing as an "age" apart from the thinking of the people. One poor distressed man in attempting to account for the suicide of his son while in college, said: "We are unfit for religion; we are scientific." His words were wrongly used. He should have said, we are becoming atheistic; we are no longer scientific in our thinking, and therefore have neglected the great world-force of religion. With all suicides this is a fact, and *right thinking* will give such facts a rating. False thinking is scientific suicide, since it destroys the very genius of science. That there is a great deal of wrong thinking—and false science—needs no proof, we see it every day.

The man who gives his attention to the discovery of material laws and their classification is called a "material scientist." He who considers the laws of mind and the habits of thought is rightfully called a "mental scientist." He may have electric scientists, and medical scientists. When one gives his life to the study of religion with its instincts, impulses and principles, why should he not be called a "religious scientist," have his prestige among men, and be honored by them?

Every scientist only discovers the facts and laws pertaining to his department of thought; and no material scientist is in conflict with a medical scientist. Their philosophy may disagree, but not their science. Nothing could be more *un*-scientific than such talk of a conflict. All science should express truth, and truth will always harmonize with itself. On the strength of these statements we come to present the thesis of the science of the Sabbath. The Sabbath has its facts and its principles which inhere in nature and in the well-being of man; let us discover some of the science of the same.

The Sabbatical Indications in Nature

The *seventh day*, apart from its religious significance, has a history worthy of consideration. Its hold upon the human mind and its wide existence is not a mere sentiment or superstitious fad. Nor is it a mere accident in the reckoning of time, but has a scientific basis worthy of attention.

Various expressions of the *law of seven* may be discovered in nature all about us, in some of the most commonplace things, as we shall see.

(1) It may be seen *in the analysis of light*. Who that has been charmed by the matchless beauty of a rainbow ever thought that he was looking upon the first principle of the Sabbath day,—the law of seven—seen in every sparkling dewdrop? The same physical wonder appears in every solar spectrum, clearly outlining the component parts of light,—red, orange, yellow, green, blue, indigo and violet,—seven in all, which commingled form a beam of clear light. The wonder is that the number is seven and no other. The rainbow is in itself a beautiful light-poem of seven stanzas.

(2) The *law of seven*, is not confined to the light realm; it is found in the realm of sound as well. The music of civilized nations is built on a system of "octaves," which in reality is a series of seven distinct sounds, —the eighth in the octave, being the first in the octave above it. When the sounds are indicated by syllable, do, ra, me, or by letters

a, b, c, as in instrumental music, only seven syllables or letters are used. All instrumental keyboards, or "gamuts," are constructed on this system of seven sounds. At whatever pitch, the law holds good, and constitutes what a student called the "mathematics of music." There may be a psychologic problem underlying all this, and the mental phenomena remains to be determined; but all melody of sound follows the pathway of seven. Many other examples may be found in nature, we are sure, since seven seems to be the scale of the elements.

(3) The law of seven is a phenomenon of organic nature. It is seen among diseases, domestic fowls and in animal life. Physicians tell us that seven-day periods of fevers and the like, are due to seven-day life time of the germs in the blood of the patient, that if the germs can be subdued the first week, the fever abates; but if the germs reproduce themselves at the end of the week, they live another additional seven days. If a common cold is not arrested on first appearance, one may expect it to continue a whole week.

The genital period of all oval life is a period of a multiple of seven. Small birds require two weeks to hatch, larger ones require three, four and even six weeks. In animals the genital period is according to the same law. Smaller animals require fewer weeks. Canines require nine weeks, the swine twenty weeks, bovines must have thirty-six weeks, a horse forty-four and an elephant needs eighty weeks to generate her young. In each case the time is a multiple of seven weeks. Why this rather than a multiple of ten? The answer is, *Seven* seemed best to the mind of the All-wise Creator, and in no department of life can the law be changed.

Seven in the Languages of Men

It could scarcely be possible for so prominent a fact to pass unnoticed by thoughtful men in all ages, and it has not. It is interesting to note to what extent this law of seven has gone into the thought of men. Various philosophers speak of seven as the "Perfect number;" and seven is used as a symbol of perfection. This conception of perfection is doubtless back of the many connections in which seven is used, such as the "seven wonders of the world," the "seven wise men," the "seven ages of man" and the "seven cardinal sins." That *seven* was used by the Hebrews as a symbol of perfection is very evident. When a deed was done or word repeated seven times,—as Joshua marching around the condemned city,—it was considered perfectly done. An oath repeated seven times was to swear to it, and such oaths became most sacred.

While some may think this only a superstition, one must think that to fix its influence upon so many nations and men, it surely must have had a scientific origin somewhere. Its influence can be traced all over earth. It prevailed among the Persians, the Greeks, the Romans, the Egyptians, Arabians and others. Cicero called the number seven "the nucleus and cement of all things, as that by which the natural and spiritual world may be comprehended as a whole." (Tusc. Quest. 1,10).

The wide range of the *numeral seven* is significant. With but one exception this numeral is the only word which the Semitic language has in common with the Indo-European languages. "The Hebrew *Sheba* is essentially the Greek *hepta* and the Latin *septa,* and the Sanscrit, Gothic and Persian name for the same numeral." (Potts, Etmol. I,219). Seven was a stock thought with the Egyptian, as was indicated in Joseph's interpretation of the King's dream,—the seven years of plenty and the seven years of famine. Seven ran all through the Hebrew system of worship,—the seven golden candlesticks, the seven articles allowed in sacrificing, and the seven golden vessels used in the temple. These all no doubt had back of them the idea of perfection.

The Seventh Day of Rest

Let us for a moment, suppose that the seventh day of rest was a product of superstition or a primeval accident. Science applied to this fact will reveal its basal significance and benefit to man. It has both a religious significance and a social benefit which inhere in the very nature of humanity. Science has shown, and when applied will ever show man's essential need of this as a day of rest from his labors. He is by nature a toiler, and beneath the burdens which life imposes, he will grow weary; and to accomplish his best and be himself, he must have needed rest. Toil is a blessing; enforced idleness is a curse. Prolonged labor weakens and destroys. Toil with needed rest, builds up both body and mind. It is an indispensable ele-

ment in the perfection of man and in his life of happiness. But, man must have his rest; without it he becomes degenerate, brutish and despondent. The "laboring class" when oppressed and denied their rights, become the most destructive agencies in all the world. They become as savages in civilization. The Sabbath for rest and recuperation is their inherent right. There is no surer mercy of God than "Tired nature's restorer, balmy sleep," and with it goes the laboring man's day of rest. Any system which ignores these facts only digs the foundation from under its very life.

To our American republic with its Christian institutions, recognizing the rights of all classes of men and even dumb brutes, the Sabbath day is a sacred essential. It may be and often is disregarded, but in doing so men, in the long run, find it not to their advantage. Sir Matthew Hale long since discovered that Sabbath-breaking is not profitable. Said he:

> I found that it did not further my interests; so after years of vigilant observation, I resolved never in this way to make a breach upon the Lord's day.

It was not by accident that the ancient Decalogue provided a rest day for man and beasts of burden. If man were nothing but a beast of burden he would need his regular day of rest. Men, when forced to labor continually, become demoralized, and animals get sickly and hard to keep in good condition and they die off much sooner. Great corporations have found it to their financial advantage to provide an extra relay of animals so that each horse or mule may have his seventh day of rest.

It has been scientifically established that *a man can do more work in six days than he can in seven.* When working six days and resting one he keeps in good condition, can do more work and do it better than if he worked continually. This is because after the Sunday's rest he comes back to his work rested, with renewed muscle and restored nerve, with an active brain and a willing mind. He can plan his work to best advantage and "hew to the line" with greater efficiency. And since his work does not drive him he learns to love it, takes pride in it and he becomes happy and contented,—when such a condition is possible; whereas, the Sabbath-breaker has all the ills of a demoralized manhood to contend with. He finds that he is violating the laws of his own nature. It must be admitted that a regular day of rest is a *natural law* for man or beast. Nor can we distinguish between the two when it comes to "doing more work in six days than in seven" when working constantly, as has been realized. A noble citizen of the Southwest, on hearing his preacher say that a man can do more work in six days than in seven, came up after the benediction and said: "I proved that." Proved what? asked his pastor.

> When I came west, I led the company. When Sunday came I turned my horses out to graze and got out my Bible to read. When some of the rest came up, they asked: "Why, are you not going to travel today?" My answer was: "I did not leave my religion in the old State. My teams and my family need the rest." The company moved on, and I did not overtake them the first week till Thursday. The second week I overtook them on Tuesday. After that they never overtook me, and I reached our destination two weeks ahead of all the others. My family well, my teams in good condition and my wagons sound. The others lost horses, members of their families got sick and their wagons broke down.

This hero was seventy when the story was told; he had always kept the Sabbath, had seldom missed church, and he had seven sons as noble as he.

Man, a Religious and Social Being

Science dare not stop its investigation at the border land of the material interests. It must consider man as he is, a social being. He needs fellowship with man, he must touch elbows with others; he must be allowed the sweet intercourse with his own family; he must feel that while he is a toiler, he is more than a beast of burden. All this the Sabbath allows him. However much civilized and refined, men when away from their families where the Sabbath is not kept, grow indifferent. They forget to remove their overalls, lose their nobler impulses and are no longer themselves. There is nothing more humanizing than getting into Sunday clothes and feeling the exalting sense of being a free man the child of a heavenly Father. Deny men this and you push him back into darkness and barbarism, and deprive him of a native right.

The *Sabbath of rest* stands as chief of man's inalienable rights, as the gift of God. When men and women are constantly deprived of the benefits which the Sabbath affords, they become wreckless, lose their finer sensibilities and become careless of the rights of others. Railroads have found that they gain little by compelling their employees

to become Sabbath-breakers. It has been scientifically established that men hurt themselves in hurting others. Jack London's splendid Mastiff dog did not go back to the wild any faster than his keeper who cudgeled and abused him. Dog and man alike went back to barbarism together.

If we Americans could but remember the strictness of our fathers in keeping the Sabbath we could learn how they managed to build up Church and State and secure its permanency as they did. Then by looking a little further at the breakdown of the Sabbath of today we may find a reason for the rebelliousness of youth, as well as the fiendish banditry which is terrifying the whole country,—robbing banks and murdering people. What nation can make machines of its citizens to be driven irrespective of their Sabbath rights in grasping after wealth, and not hurt itself? The demoralization of human beings is back of revolutions, the world over. It is true in China today; it has been true in Russia for the last decade, and was true in France a hundred years ago. France, we remember, entirely did away with the Christian Sabbath in the days of her Revolution, and in its stead set up a tenth day of rest. But the results were so disastrous to her citizens and her commerce that she returned to the Biblical Sabbath as of old.

Religion is a permanent element in man. What scientist can rightly know man and ignore that,—the deeper, finer, more lasting element of his nature? It secures his personality; it makes him akin to God. It shields him against ruinous temptation and makes him fit for his mastery in the battles of life. Deprive him of this and he is no longer man. No thoughtful one wants to live in a Godless, Sabbathless community, where no Sabbath smiles and no church bells ring.

Man cannot reach his destination in isolation. He is preëminent a social and religious being. The Sabbath is provided that he may cultivate his religion. That this may be accomplished the Sabbath law is enacted, and churches are built that he may enjoy worshipping with his neighbors and communing publicly with God. The church provides spiritual benefits and soul culture for him and his family which no institution can provide. That he may avail himself of these privileges the wheels of ordinary business are stopped, banks, offices and courts close their doors and quiet prevails, and church bells call men to worship.

Of all the benefits the Sabbath provides, man needs worship most. "The pulpit in connection with the Sabbath was established on earth for the general diffusion of religious instruction and for securing a form of worship which brings people together in a common brotherhood before God." Where free government is maintained, the truths disseminated from the pulpit are most essential. No people ever have been or can be raised to the high point of knowledge and virtue needed for self-government, without the agencies of the Sabbath.

The world has many agencies for the spread of knowledge, but this is not in itself sufficient for freedom. There must also be principle, virtue, and a right social status and ideals. Outward forms and amenities must spring from good will, and "love as a law" in social relations must be applied to all relations of life as it never has been or can be without the Sabbath and its teachings. It is the conclusion of great minds that the church and its worship cannot be maintained to bestow their benefits upon humanity without the protection of law. Without the Sabbath law grasping business men and atheists would by their stiff competition, crowd the Sabbath-keeper to the wall to starve to death. Thus the element who maintains right society would be lost to business.

It is a scientific conclusion that for the maintenance of Christian civilization, the establishment of high principles and ideals and the spiritual perfection of man, the Sabbath has agencies possessed by no other known institution. When these agencies are rightly regarded they bring man to his best and equip him for victory in life's struggles and for getting the full enjoyment out of life. This is made possible by the constant renewing of his energies, his wits, and his spiritual perceptions of life. The Sabbath allows man to renew his relations with his heavenly Father; thus he goes from stronghold to stronghold in his pilgrimage here below.

The telegraph operators tell us that their instruments work better after a Sunday's rest. This may be due to the accumulated electric force in the batteries; it is more likely due to rested and renewed nerve-condition of the operator. On Monday after his Sunday's rest, he gives his instrument a more

decided touch, and this only responds to the rested nerve condition of the operator.

What is true of the telegraphic instrument is true in every department of life. All the world needs the Sunday's rest, and the advantages of the day well spent. All men are benefited by such a rest, and life is a joy on Monday. To recognize this law and to make it available to mankind is truly *scientific*. If a material scientist who goes to the ends of the earth and digs up the fossil remains of lost races to establish a fancied hypothesis, is lauded and honored as a "great scientist," what laurels the world should twine on the brow of him who gathers up the neglected facts all about us and makes them do service for the benefit of mankind! Such men do not deal with fancies and dreams, but substantial facts, and are the benefactors of mankind. They cause the light of truth to shine down life's pathway. If to do this is not *science*, we need a new vocabulary of scientific nomenclature.

Richmond, Kentucky.

For Your Scrap Book

Reverend A. Wallace Copper, A.B.

History

IN reality history does not exist. No one has yet composed a record of mankind. That is far beyond man's power. Macaulay's history covered a period of forty years; that of Thucydides embraced only the Peloponesian war. Gibbons succeed in spanning ten centuries.

The practical limit of history is 1000 B.C. Beyond that we have the scraps of Archeology. They tell us that in periods remote considerable monarchies existed. But they did not leave their imprint upon the centuries. Babylonia gave the world nothing except possibly the idea of a skyscraper. They built their empires and died. It was the untutored tribes of Aryans who worked their way over the plains of the Volga and the Danube and eventually went down into the Balkans and Italian peninsulas to glorify the world. Some built a city called Rome, while others built a city called Athens and behold out of Athens came a Homer.

The Drive of Aspiration

ONE can have a selfish dream such as Napoleon had or a dream of prison reform such as Howard had or a vision of Social improvement such as possessed the mind of Lord Shaftsbury. One can dream of a scheme for a world empire as Cecil Rhodes had or the hope of healing an open sore of the world such as captivated Livingstone. Such aspirations have stimulated men to live, toil and even die.

John Knox

JOHN KNOX read the seventeenth chapter of St. John's gospel. Those words of Jesus, "I pray not for the world, but for them which thou gavest me," remained in his thinking and from them he deduced that there were two classes of people in the world, namely the elect and the reprobate. His deductions led him straight to Calvinism.

The Manchu Dynasty

WHEN the Manchu dynasty fell there was need for the leadership of a great man. Many rulers rose up out of the independence of the provinces. Materialism cried for a strong man. Does materialism know a great man? The strong men of materialism prevented a United States of China and caused the failure of the revolution.

The Melody of Gladness

WHEN one studies the history of the Christian Church it does not seem strange that in the beginning a note of sadness runs through some of its pages. That unquestionably is the influence of paganism. The great literature of the pagan world impresses us with its sadness. Aeschylus, Euripides, Sophicles were all tragic poets. Their work was set in a tragic key. On the other hand the Bible echoes the rapture of great delights. "God is my exceeding joy." "Serve the Lord with gladness and come before His presence with singing."

Stanley

STANLEY, after a search of 236 days, found David Livingstone in the heart of Africa and said to him, "I have come to take you home." The great missionary explorer shook his head and replied, "I'm not ready to go home. I must go further until I find the heart of this blackness, until I lay bare this ulcering fester."

Martin Luther

LUTHER was a faithful monk. He said, "For twenty years I was a pious monk. I said mass every day. I exhausted myself so with prayers and fasts that I wouldn't have held out much longer." With all this he held a terrible conception of Jesus. In 1539 he wrote, "How the name of Jesus would frighten me. I would have preferred to hear Satan's instead."

At the age of twenty Martin Luther had not yet seen a Bible. By chance he discovered one in a library and absorbedly read it.

Beethoven

THE Ninth Symphony is one of the great music dreams of the world. The composer considered it a masterpiece. Beethoven was stone deaf when he wrote it. He took his pen and wrote down in curves, dots, dashes, all sort of strange hieroglyphics. After more than a hundred years that same grand symphony is winning its way in the world of music. Those dots and dashes were not hieroglyphics. They were the alphabet of music.

Just so is worship not religion. It is only the vowels and consonants of religon. In one of her books Maude Royden tells of going to preach one Sunday afternoon. Being a woman it was necessary to have the sanction of the bishop. She secured permission with the explicit understanding not to wear a surplice. Her message was to be an address not a sermon and she should not say a prayer.

Duty

WORDSWORTH says of the man who does his duty, "Flowers laugh before him in their bed."

The Force of a Challenge

SOME men have responded to a challenge with the sacrifice of what others hold sacred. Grenfell responded to the call when he was a young practitioner in London and surrendered his services and skill to what he believed was his Christian duty. Bishop Hannington said, "I have purchased the road of Uganda with my life."

The Greeks

WHEN the Greeks got possession of an alphabet they developed a wonderful literature. They wove the early legends into the chaste and elegant verse of Homeric epics; into the gloomy poignant drama of Sophocles. Greek philosophy has proven to be the greatest intellectual asset of humanity, No other civilization or language before the Greeks invented abstract ideas such as time, will, space, beauty and truth.

It is a pleasure to stand upon the shore and see the ships tossed upon the sea; a pleasure to stand in the window of a castle and see a battle and adventures there below. But no pleasure is comparable to standing upon the vantage ground of truth.—*Lucretius.*

An old Greek said, "In times of peace the sons bury their fathers. In times of war fathers bury their sons."—*Wells.*

If there were taken out of men's minds vain opinions, flattering hopes, false valuations, it would leave the minds of a number of men poor shrunken things.—*Essay on "Truth" by Francis Bacon.*

The Brahmans wanted the truths of their religion locked up in the Sanskrit text. They thought the purity of their doctrines would be lost when they met the provincial dialects. —*Tagore by Rhy.*

How difficult it is to submit anything to another for judgment without prejudicing the mind by the way we submit it.—*Thoughts of Pascal Harvard Classics.*

Pleasure comes in the transition from the lower to the higher. Displeasure is the transition from the higher to the lower.—*Spinoza, The Story of Philosophy by Durant.*

Young People's Department

Reverend Harold John Ockenga, B.A.

Topics for the First Six Months in 1932

Feb. 14—Christian Witnessing—Needed but Neglected ..... *R. G. Witty*
21—The Making of a Witness for Jesus ..... *R. G. Witty*
28—Ways to Witness and Results ..... *R. G. Witty*
Mar. 6—Jesus, the Saviour ..... *E. E. Allen*

Mar. 13—Jesus, the Way ..... *E. E. Allen*
20—Jesus, the Good Shepherd ..... *E. E. Allen*
27—Jesus, the Son of God ..... *E. E. Allen*
Apr. 3—The Schoolmaster to Christ ..... *H. J. Ockenga*

Apr. 10—Can we Substitute for God, or, Irreligion? ..... *H. J. Ockenga*
17—What Represents God to us, or, Idolatry? ..... *R. S. Marsden*
24—Why Blaspheme God or Profanity *vs.* Purposes? ..... *H. J. Ockenga*
May 1—Is Sunday a Holy Day, or, Worship? ..... *R. S. Marsden*

May 8—What is the Basis of Society, or, the Parent-Child Relationship? .... *H. J. Ockenga*
15—Can a Man Forget God, or Crime? ..... *R. S. Marsden*
22—What are we—Brutes or Sex? ..... *H. J. Ockenga*
29—Do Men have Rights or Property? ..... *R. S. Marsden*
June 5—Can a Man Deceive God, or, Justice? ..... *H. J. Ockenga*

June 12—Do Christians have Ambition, or, Covetousness? ..... *R. S. Marsden*
19—What is Man? ..... *E. E. Allen*
26—Where is your Light? ..... *E. E. Allen*
July 3—Who sent us? ..... *E. E. Allen*

July 10—Shall I get an Education, and where? ..... *R. S. Marsden*
17—How shall I spend my Spare Time? ..... *R. S. Marsden*
24—What shall be my Life Work? ..... *R. S. Marsden*
31—Who shall be my Life Mate? ..... *R. S. Marsden*

Topic for January 10

Caught by the Spirit

What is Guidance?

Scripture: Acts 8:1-39.

A MAN caught by the Spirit is a different man. The story of the life of Philip is strangely interesting and interwoven with the supernatural. Much of his experience may also be ours but much of it was reserved only for select spirits. Read Acts 6:1-7 for his call, Acts 8:1-40 for work in the Samaritan revival, his experience with the Ethiopian Eunuch, and his relation to God's Spirit.

His life was a life of intimate guidance throughout and yet it was a life of obedience to God and to the leading of His Spirit. Now the question before us is—can we be guided in a like manner by the Spirit of God? To what extent are we able to enjoy the experience of Philip? We say that we want to do the will of God, but how are we to know the will of God? Will the man who is caught by the Spirit hear a voice definitely say unto him—"Do this," or "Don't do that?"

1. Guidance is not cataclysmic but orderly

The fundamental law of guidance is that no man can receive guidance as to the will of God in the details of life unless he is a Spirit filled man. There is no discussion at all about the fact that we can have the same spiritual experience that Philip had when the Scripture said that he was filled with the Holy Ghost, Every Christian who will thoroughly surrender his will to God for every fact of life, has begun a guided life.

Secondly, the order of the apostles is different in several senses from the order of the Christian life. The apostles spake as they were moved by the Holy Ghost. They were under the direct inspiration of the Spirit. The accepted Christian doctrine of inspiration is that the Holy Ghost dominated the lives of the apostles so that what they wrote was infallibly true because inspired. Now this ceased with the apostles, so that this Revelation given at the institution of the Christian religion is complete for all time. The apostles also were guided by the Spirit in their early preachings. Paul saw the vision of the man of Macedonia; Peter was extraordinarily released by an angel. If we say that we can be guided in the same way that the apostles were guided then we must also say that our writings are inspired as much as the Apostolic writings were inspired. No Christian who accepts the Bible as the Revelation of God will admit this. In fact, it is only the destructive modernistic teachers who say such. Our guidance, therefore, must be a different guidance than that of Philip, and Peter, and Paul. When we are caught by the Spirit, it means that our complete interests are spiritual, and the Holy Spirit dominates all of our life. We are no longer carnal Christians but live in the Spirit.

Guidance is orderly in life, that is, it does not run contrary to established principles that are

laid down in the Word of God. The Holy Spirit's leading at one time will not contradict his leading at another. Guidance will not contradict the spiritual law that man must live by the sweat of his brow, and when any individual says that he is guided by God to live in a cave as a hermit or to incapacitate his body or to live an unuseful life on someone else's bread, he isn't guided. Guidance will not run contrary to the spiritual law of doing everything decently and in order. A man must take care of his business, and not simply drop it and run off to some other section of the country because he has the impression that he might do some good there. A student is never guided to completely neglect his education that, in a short cut manner, he might enter Christian service. Such ideas as these have always led to fanaticism, to nervous breakdowns and to business failures. Guidance also does not warrant the breaking of moral standards, either in conversation or in action. No man is guided to pry into another's life nor even to share some unseemly sin with another.

2. Guidance is not contrary to reason but must be tested by a reason

Unreasonable things are not guidance. When our reason clearly dictates one course of action according to all of our previous knowledge and spiritual experience, it is not guidance to say that one feels impressed to act contrary to this. When Philip left his thriving spiritual movement at Samaria for the desert it was because an angel told him to go. We are quite sure that angels are not appearing to us in these days to tell us what to do and what not to do, and hence we are quite sure that unless some good reason existed as to why we should go to the desert, we would not go.

However, there may be cases when we may not have a reason as to why we do things, but our action is not contrary to our reason. We may feel spiritually impressed to do something and may not know the reason why until sometime later when the object is accomplished. That was true of Philip. He stood upon a desert highway because he reasonably knew that the angel had told him to come, and he also knew that Peter and John were carrying on his work. He did not move contrary to reason but certainly his actions transcended reason for he did not know why he was there until the Eunuch appeared reading the prophet Isaiah. Many will be the experiences of every Christian who is implicitly following the leading of God's Spirit, when he shall feel impressed to do things that transcend his reason, though they are not contrary to it. The guidance of the Spirit supplements reason.

3. Guidance is not mysticism though it is mystical

Mysticism means the immediate experience of God by the soul. The soul, by mystical contemplation, comes to be absorbed by God. Hence the expression, "Lost in God." The great mystics in medieval ages, such as Johann Tauler and Thomas à Kempis, laid down certain rules for the experience of God. There was contemplation, revelation, confession, prayer and reading of the Scriptures. The danger with most mysticism is that it gets away from the great doctrines of the Scripture.

True guidance is based upon three principles: first, a thorough knowledge of the Scripture; second, a life of prayer; and third, a willingness to do God's will as it is revealed to us through our impressions in prayer and Bible study.

A decade ago, a friend of mine sat in a meeting in China. Two chairs away sat Sherwood Eddy. Between them was a Chinese general. During the service my friend was impressed to talk with the Chinese. The opportunity presented itself and he let it slip. In talking with Sherwood Eddy the next day, he found that he had felt the same impulse and had made an appointment with the general to spend an hour together in conversation. But that hour never came. On leaving that meeting the general walked down the street and was shot down when less than a block away by a rival military man. God had tried to speak to two men and they failed Him. Whether someone else responded, we don't know, but they failed Him. That was guidance.

Questions

1. Have you ever felt sure that God was guiding you in an action? Have you ever felt doubtful about some action and desired guidance?

2. Do you believe that God will guide us today? Is that guidance the same as the apostles experienced?

3. Will God ever guide us to do things contrary to the established principles in the Word? What are some of these principles?

Topic for January 17

I Surrender

Scripture: Romans 6:13-19.

ON July 14, 1815, Napoleon surrendered to the Prince Regent of England with the following words: "Your royal Highness, after being aimed at, both by the factions which divide my country and by the enmity of the great powers of Europe, I have finished my political career, and now come, like Themistocles, to sit down by the hearth of the English people. I place myself under the protection of their laws, which I claim from your royal Highness as the most powerful, the most steadfast, and the most generous of my enemies."

Behind this unconditional surrender was the exile upon Elba, the hazardous escape in the night, the triumphant march of the emperor to Paris, the desertion of the royal troops to the standard of their former emperor, the seizing of the supreme power in the land, the defying of the united powers in Europe, and finally, Waterloo and the flight back to Paris, where even his own countrymen then turned against him. Napoleon had no other alternative than to throw himself unconditionally upon the mercy of the English people.

Quite different was the Armistice declared between the Allies and the Central Powers of Europe on November 11, 1918. This was the conditional surrender of the Central Powers according to the fourteen points laid down by Woodrow Wilson. Surrender means a yielding of one's person or thing to the power of another. Literally, the Greek word means to "set" or "to place

along side of," that is, when dealing with a personality, to take one's stand on the side of. In fact, eighteen different times the word is used to convey the idea of taking a stand by someone, and nine times it is used to present oneself for acceptance on a certain side.

1. Surrender marks the end of the war

Just as the surrender of a general clearly marks the end of a battle and proves that there has been a battle, so the surrender of the soul proves that there has been a conflict within the soul. Now this conflict may have been one of two kinds. It may have been the conflict of the soul and the Spirit before a man is saved. It is true that the Spirit strives with all men before they become Christians. He restrains them from sin and He keeps the race from self-destruction which is imminent were it not for this restraining influence of the Holy Spirit. That conflict is marked by conscience, by civil law, by the standards of custom, and by the effects of reason. During this period the soul of man is in rebellion against God—a war is on. The essence of the conflict is the question whether God or self shall rule in life. During this time there can be no peace of life or contentment of spirit. Restlessness, activity, and adventurous urge, mark the life. This state of conflict can only be ended by a willful act of the individual to accept God's salvation, and this act is known as regeneration. It is not surrender.

The sinner never surrenders anything when he becomes a Christian. He simply accepts the peace and justification offered him freely by God. Some people say, "If I become a Christian must I give up certain questionable practices and amusements?" The answer is, "No, it is not necessary to give up anything to become a Christian, but you may give up a great deal after you become a Christian."

The second conflict which marks the relationship of the soul is that after regeneration between the flesh and the Spirit. The flesh is a part of the nature of man and from it come most of his temptations. Now man is never rid entirely of the flesh, but it must be surrendered to the Spirit. Paul rebuked the Corinthians because they were carnal and not spiritual. Many are the Christians who are living in this fleshly state. They are double minded and are unstable in all their ways. It is their desire to really serve God, and yet on one day they serve Him and on the next they will be serving their social group, or their business condition or their personal desires.

The Christian who is allowing the carnal mind to govern his life is enduring rather than enjoying salvation. Duty governs his life more than love. He never has the testimony that "his cup runneth over." He does not feel the thrill and the joy of Christian living. For such a one there must come a time when he definitely surrenders his all, including himself, to God. With a great potential "yes" he says, "Lord, Thy will is mine." He may not know entirely what this means but he is determined to do the will of God regardless of the consequences.

Each day is a day of surrender, and yet it is valuable to know that there was a time when surrender was made for once and for all. When Satan presents a temptation and the thought comes, "Now you are not a surrendered and victorious Christian," it is a valuable thing for you to be able to point back to some stake that you have driven in your spiritual experience and say, "Satan, I surrendered at that time and it still holds good."

2. Surrender does not take care of the past

The Scripture says, "For as ye have yielded your members servants to uncleanness and unto iniquity, even so now yield them to righteousness and to holiness." Before a complete surrender unto God has taken place, the soul has taken its stand with sin and unrighteousness. Now the action of surrender only deals with the future. The meaning of it is that for the time to come the person is yielded to the power of another. It may mean that every action from that moment on will be a righteous action and will be pleasing to God. The soul may be completely reformed.

However, this does not take care of the past. Past wrongs are not righted by a change of the principles of life. There must be some means of making atonement for those wrongs. To turn over a new page and leave a clean slate will never atone for the past. There must be some objective satisfaction for broken laws. Herein is the need of the Christian doctrine for the atonement of Christ. It is a question of life for life in fulfillment of law. Sin deserves death according to the law of God, but through the mercy of God, which is also a law, it should be forgiven. This was made possible through the suffering of Christ. By His death and the shedding of His blood, which is symbolical of His life, He obeyed and fulfilled the law of justice of His own nature, and made possible the fulfillment of the law of forgiveness for any who would accept His atonement.

3. Surrender is the sure road to victory

"Now being made free from sin and become the servants to God ye have your fruit unto holiness and the end everlasting life." This designates that the surrendered life is a life of victory over sin because it is free from sin, and it is a life that is bearing fruit in holiness which has its end as everlasting life. Some of the sins from which the surrendered life is free are: pride, which separates from our friends; conceit, which stifles our spiritual life; ambition, which places the wrong value upon things; selfishness, which causes life to consist of a small world; lust, which discolors all beautiful relationships; pleasures, which choke the finer phases of life; and even friendships which hinder spiritual growth. The surrendered soul is untrammeled by these sins, but is ruled by the rule of God. By surrendering them unto Christ, He overcomes them and His victory is ours.

Surrender, as an experience in itself, may not be a noble thing for it is conditioned by the personality to whom we surrender. To yield our personality to a hypnotist or a psychiatrist is both degrading and humiliating. When we surrender to Christ, however, we are surrendering to the highest person in the universe, and nothing but good can come from it. As a result, He will rule and sin shall not have dominion over us. Christ shall reign.

God wants the surrender of Christian personalities unto His will that He may guide them in prayer, in Bible study, in leading others to Him, and in a victorious, joyful Christian experience in their own lives. May He grant grace that every Christian may say the great potential "yes" to His will, and that every unbeliever may open up his heart and let Jesus come in and sup with him now.

Questions

1. What is the difference between surrender before and after conversion? When is one able to surrender?

2. When a man surrenders to Christ what happens? On what basis is a man forgiven of his sins?

3. How many Bible characters can you recall that had a wonderful surrendered experience?

Topic for January 24

The Law Came by Moses

Scripture: John 1:17; Exodus 20:1-20; John 1:17.

THAT man Moses is and always has been recognized by all types of thinkers, Christian, Judaistic, and Mohammedan, as one of the world's outstanding characters. Moses is one of the few rare spirits who have really lived after death. The life of this man is so full and complex that even a series of sermons would be insufficient to deal with the great teachings connected with his life. And yet our Scripture says that "the law came by Moses." We can only lift out of this fruitful field of his birth, his life at Pharaoh's Court, his days spent in Midian, and his works of deliverance, the receiving of the law. God chose Moses to be the law-giver of His people, to reveal to the race the ethical standard of His nature. The law came by Moses. It was given at Sinai, it was mediated by the angels, and it was added to show transgressions, that it might lead us unto Christ.

2. The Law Given at Sinai

Sinai is a mountain towering up seven thousand feet in granite formation. To it the Israelites came in the third month of their journey from Egypt. Surrounded mostly by a desert and by other mountains, Sinai has a forbidding aspect. At the base of the mountain is a plain one mile square. Here the Israelites encamped during the time in which God summoned Moses to the top of the mountain. Upon this mountain descended a cloud. Here were heard the thundering and voices which marked the beginning of the law. After sanctifying the people, it was to the summit of this mount that Moses was commanded to go by the voice of God. Here, during forty days and forty nights, Moses received the law. This law was divided into three parts—the Commandments, the ethical statutes, and the ordinances of religion. The Commandments and the statutes are one inseparable whole, dealing with the standards of ethics and the social relationships of the people. The ordinances revealed the way of forgiveness after a violation of the Commandments or the statutes.

The Commandments have always been known as Ten. Probably divided into two groups of four and six, or of three and seven. On the first of these two tablets was inscribed the four Commandments dealing with one's relationship with God. On the second tablet were the six relationships of Commandments, dealing with our fellowmen. Jesus summarized the two tablets in two Commandments which He gave to His disciples: first, Thou shalt love the Lord thy God with all thy heart, and with all thy strength; second, Thou shalt love thy neighbor as thyself. These contain the essence of the law.

The statutes were in amplification of the Commandments in relation to the local situations in Israel. The Commandments themselves are eternal in their teachings, but the statutes are temporary. What is eternal in the Commandments holds for all men in all times. What is strictly local, is valueless for men of other times save in reference to historical interest.

The third section of the law consisted of the ordinances respecting the tabernacle and sacrifice. This was provided because man was unable to live up to the law, and when he failed he needed an atonement for sin. In this ritual, the blood of bulls, goats and doves was used. Not that this blood had any efficacy in itself, but that it covered the sin in the sight of God until He should come who should take away sin, even Jesus Christ.

2. The Law Mediated by Angels

A mediator is one who goes between two parties and represents both. It was for such an individual that Job cried out in his affliction when he failed to understand the purpose of God. Inasmuch as no man had seen God at any time, the law had to be given from Jehovah to Moses by a mediator. Paul says that the mediators of the law were angels. The doctrine of angels is one commonly accepted and taught in the Bible.

The writer of the Book of the Hebrews tells us that Christ is greater than the angels, and therefore that the covenant of which He is a Mediator is a greater covenant. It is not the covenant of law, but is the covenant of grace. And even as the Israelites signified their acceptance of the old covenant of the law by the sprinkling of blood upon them, so the new covenant is accepted by the Christian when he has faith in the shed blood of Christ and has the symbolic sprinkling of baptism. Herein the law is not written upon tables of stone but is engraved upon the heart, and we no longer performed the law by compulsion, but because of desire.

3. The Law Added to Show Transgression

God made two primary covenants with man. The first was the covenant of works, and the second was the covenant of grace. Both were made in the garden with man. The first consisted of the Commandment, "this do and thou shalt live." But man did not live by doing, for he began immediately to disobey God's law, and fell in sin. Adam disobeyed God's command. Upon his failure to live by doing good, God then made with man a covenant that he might live by unmerited favor or by grace. He promised him a deliverer who should save him from sin, and faith in this deliverer would be counted unto man as righteousness. That protevangelium was recorded in the fifteenth verse

of the third chapter of Genesis. That it was immediately enforced was shown by the respective worship of Cain and Abel. Cain offered a sacrifice to God of the fruit of the ground, that is, a bloodless offering, one of his own works. Abel offered a sheep as a blood sacrifice. Cain was rejected and Abel was accepted. Whereupon Cain slew Abel out of jealousy, and from that we have a picture of the religious relationships of man ever since. The man who lives by doing is never acceptable unto God.

When the people of Israel had fallen into grievous sins in Egypt, the law was given to teach them how to live. Paul says that the law was added to show transgressions, till the seed shall come, to whom the promise was made, which promise was that of delivering the people from sin. It was the same as that laid down in the garden. Then the law was simply an addition, not a first necessity. It is like the great medieval artists proposed to do when painting the picture of Christ or of the Madonna, of heaven or the angels always in the lower corner of such masterpieces. was placed the head of a demon or a maniac or a defeated foe. The contrast brought out the beauty of the main character. The same is true of any novel. Now God added the law to show unto the people their transgressions and the condition of their hearts. The law itself is just, holy, and good. The purpose of the law during the time of the covenant of grace is that it might reveal unto the people that they could not live up to the covenant of works, or that they could not live by doing, that a sacrifice was necessary. Thus, after centuries of broken law and of presented blood sacrifice, we have in the fullness of time the Seed of the woman, Eve, coming into the world as the God-man, who by His blood sacrifice, has taken away the sins of His covenant people.

Today, then, in our catechisms and studies, we see the law and we find that no man has ever fulfilled the law except Jesus Christ, and hence, He is under the condemnation of God. He, who sees this finds himself thrown automatically upon Christ, both for his salvation and for his strength that he might increasingly fulfill the law in his own life which in essence is this—Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thou shalt love thy neighbor as thyself.

"The law came by Moses, but grace and truth came by Jesus Christ."

Topic for January 31

Grace Came by Christ

Scripture: John 1:1-18.

GRACE came by Christ. Grace is the unmerited favor of God. It is of two kinds—that manifested to the sinner, and that manifested to the Christian.

1. The Kinds of Grace

"There is a light that lighteth every man who cometh into the world." That light is the common restraining grace of God which is given through Christ in His mediation of His creation. From this, man has fallen and yet to it, he is held by the universal operation of the Spirit. This common grace does not lead man to salvation. It simply restrains him from the self-destructive influences of sin. It postpones the death penalty for his sin and increases his opportunity for repentance through the more numerous chances of hearing the Gospel. It makes possible the continuity of the life of society in a civilized state. It also allows a natural development of the intellect which brings out the potentialities of the human race, making possible an appreciation of the good, the true, and the beautiful, and of art, morality, and science. A sense of civil good and sometimes moral good is developed by it, but it never results in spiritual good. It does not renew a man's nature, and it can be resisted by the individual. Every man has the seeds of every sin within him, and someone may develop into a veritable devil while still on earth, but most men do not. By the Spirit's operation in common grace men are temporarily restrained from developing the full measure of evil inherent in them. Hence they can do things that are of service for a tolerable life on earth. They can do moral good, but not spiritual good.

Saving grace is quite distinct from common grace. It is the almighty power of God whereby He saves the sinner. It is a mysterious, working, irresistible power that instantaneously transforms the soul through the New Birth from being a child of sin into a child of God. We say it is irresistible because no man on whom it ever operated wishes to resist it. It brings the Christian to the place where he feels that God has saved him. It changes the very nature of a man and brings him under the dominance of the desire to do the will of God. Why some people accept efficacious or saving grace, it is impossible to say, but that some do and some do not is evident from the fact that some, who are reading this article are now saved and some are not, and perhaps there may even be some who never will be saved, since they will not submit themselves unto God.

2. The Facts about Grace

Grace is based upon the sovereignty of God. Paul admonishes us to work out our own salvation with fear and trembling for "it is God which worketh in us both to will and to do of His good pleasure." Except that God were totally independent of every one else including laws extraneous to His own nature, there could be no possibility of grace. If our lives were dependent upon another principle which is higher than God, grace would be non-existent. The Scriptural doctrine of a theistic god who is self-sufficient unto himself and of a dependent man resting upon the will of God for his existence is essential to the doctrine of grace. Any man who rejects through pantheism or deism, or even atheism, the Christian doctrine of God can make no room for grace in the universe.

The reason that we need grace is that no man is able to fulfill the covenant of works. We all had our chance in Adam who was given the privilege of obeying God completely. Someone says, "this is unfair that I should be condemned in another." But I would rather have taken my opportunity in Adam who had ideal conditions with no inherent sin in his nature which came through

federal representation or with wrong passions and tendencies coming through heredity and due to foolish acts of parents which we possess today. Each one of us there had a representative in ideal conditions and yet he fell. How much more would we, today, be failures if we had to undergo the same test. And yet all that was required of Adam is still required of us. That it is impossible to gain our salvation by the fulfillment of this moral law in the covenant of works is evident to us all. Hence, grace had to begin in the garden. And thus the statement, "Christianity as old as creation" is true. The grace of God began when Eve was promised a man child who should bruise the head of the serpent. Grace is thus set in contrast to the law which is an amplification of the covenant of works, and under which God demands righteousness from man, whereas under grace, He gives righteousness to man, that is, the righteousness of Christ is committed unto the believer, for Christ alone fulfilled the covenant of works. Law demands that the blessings of God be earned. Grace gives them as a free gift.

3. The Source of Grace—the Cross

Mohammedanism has no grace. It simply states that God arbitrarily forgives sins. This of necessity is an impossibility due to the fact that God does not and indeed cannot break the laws of His own nature, one of which is justice. When His justice is flaunted by human sin it must operate in the punishment of that sin. Therefore, if sin is to be forgiven, another law must be operative at the same time as the law of justice. That is the central core of Christianity. It is the law of mercy which has been manifested in the Cross of Christ. And herein is the difference between Mohammedan fatalism and Christian salvation. Through the Cross the sinner finds mercy because the law of God's justice has been fulfilled and satisfied, and the higher law of mercy is operative in those who believe. Now the Cross made grace possible in the garden because God overlooked the sins that were passed in His timeless view in the light of the satisfaction of the law of justice that was to come in Christ. Hence, grace was found in His sight by those who believe in the coming Redeemer.

It is interesting to note that there are only four references to grace in all of the Gospels, and three of these are in the passage we read. There is only one mention of it in the first ten chapters of Acts, and that deals with the results of the Pentecost or the birth of the Church. But from the eleventh chapter of the Book of Acts to the end of the epistle of Jude, grace is mentioned over one hundred times. Without exception every epistle of Paul opens with the formula—"Grace be to you and peace from God, our Father, and the Lord, Jesus Christ." There must be then some difference after Pentecost from before concerning grace. That difference is evident. Though every believer, under the dispensation of the law which held until the death and the Resurrection of Christ, was saved through faith in the coming Redeemer and by grace, yet the dispensation of grace did not begin until the death and Resurrection of Christ. Even Jesus Christ Himself lived under the law. And though we have a mention of the disciples having great grace upon them at the time of Pentecost when the Church was formed, yet the dispensation of grace did not seem to become operative until after the Gospel had been initiated to the Gentiles which is marked in the tenth chapter of Acts. From that time on the Scripture abounds with the word "grace." This reveals to us that the Gentile Church is a creation of pure grace. The point of our testing in this dispensation is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ with good works as the fruit of salvation.

Questions

1. Take a concordance and see where the word grace occurs. What is the meaning of this?
2. Are we saved by grace or by works? What relation do works have to our Christian life? Trace the word works through the Bible by a concordance and see what you can learn.
3. What is the central teaching of Christianity which connects grace so inextricably with Christ and the Gospel?

Topic for February 7

Truth Came by Christ

Scripture: John 18:38; 14:6; 8:32.

TRUTH seekers are very prevalent today. Organizations abound with the simple purpose and motto of being seekers after truth, and yet the strange condition about them is that they are always searching and never coming to the knowledge of the Truth. There is a sense in which we must not only search for Truth, but we must realize that we have found Truth. The Christian has found Truth, and he seeks for more Truth.

From ancient days until today, the search for Truth has been universal, and yet all searchers for Truth may be divided into two classes, first, the group which says that it cannot be found in God but must be found in the universe as revealed in the mind of man. The other group says that this would make the search hopeless. Truth must be found in God, and since the entrance of sin, in God through Christ. The former never come to the knowledge of the Truth, whereas the latter have the conscienceness of having found.

To whom should we turn for Truth today? The philosopher says that Truth is relative, and that an absolute standard cannot be found. One must construct his own system of Truth. Thus the pragmatist says that what works is Truth. The empiricist says that what we learn by the senses is Truth. The idealist claims that Spirit is Truth. The logician says that Truth is that which answers the tests of consistency or coherence. The scientist looks to facts for Truth. For the Confucian ethic is Truth. For the Buddhist, Nirvana is Truth. And even in the Church there is a difference of opinion of Truth. The Romanist contends that what the Church sanctions is Truth, whereas the Protestant claims that what God says through His Revelation is Truth. Now there are even different groups among the Protestants. Is not even the search for Truth a hopeless task? Not at all! It is a difficult task. In fact it is, as one has said, "so difficult that even the mind of man could never overcome it in its own power." Hence, we must turn to the Revelation of God.

I shall not attempt to state all the arguments for the existence of God and for the fact of His

Revelation. I assume that you believe in that. But if God exists, and if He has revealed Himself, then Truth must lie in that Revelation. We need not be alarmed at the different groups in the Christian Church, for there is an underlying harmony among the Romish Church and all of the great Protestant divisions upon the subject of Truth. We agree about the Apostles' Creed. If any Church rejects such it forfeits its privilege to the name of Christian.

1. What is Truth?

In a day of agnosticism when learning among upper classes had made them very skeptical of all claims to Truth, an uneducated carpenter from a notoriously ignorant section of Palestine set forth the claim that he had come into the world to bear witness to the Truth. Now any educated man knows that the more he becomes acquainted with the thoughts of others the less sure he is of his own thoughts. He cannot help but feel the ridiculousness of some individual who has not been graduated from grade school telling him the Truth. Regardless of the cocksureness of this individual's manner, he nevertheless makes great allowance for him. I wonder if Pilate didn't feel much the same way when Jesus stood before him and said, "I came to bear witness to the Truth." He must have thought of the Babylonian Hammurabi, the Egyptian wiseman, and the Greek sages in their great quest for the Truth. Perhaps the search of Socrates, Plato, and Aristotle, and their conclusions slipped quickly across his mind. He probably had been acquainted with the teachings of the Stoics, and the Epicureans, and most of the schools of his day. And now here was a man who said, "I bear witness to the Truth."

No wonder, in his sneering, belittling way, Pilate cast the question at Jesus, "What is Truth?" Numerous times professedly learned men have likewise ended an argument to which I have listened or in which I have participated in the same manner. Too bad that Pilate wasn't honestly seeking to know the Truth. It is noteworthy that Jesus was silent after this question. There is always a place, to which the discussion once having come, where it is advisable to be silent. One must hold himself to the great need of the soul, the need for the One who can give Truth. And when this is sneeringly questioned, it is time to be silent.

2. I Am the Truth

Strange to say that John, the mystic, was so interested in Truth. Almost all the great statements about the Truth in the Bible are contained in the Book of John. He also preserves to us that memorable conversation at the Last Supper in which Jesus said, "I am the Truth." This was a stupendous claim. It was a claim that He fulfilled the great anticipations of the Bible and of the human mind. Yes, He is the Truth. Everything in His life bears witness to this fact. He, if we believe in God, is the Revelation of God in finality. God's Revelation consists of the Word of Truth and the person of Truth. That person was Christ and that Word is the Bible. For this reason, the Church must resist any tendency to tone down its statement of Truth. God has promised that the Spirit of the Lord would guide us into all Truth. Throughout the centuries He has been doing that, and there is a line of real Truth going down through the heart of the Church. This has been stated in the Creeds, and as each Creed has been enlarged or developed a new illumination by the Spirit has revealed more of the Truth. For this reason, any Church that attempts to proceed with the slogan—No Creeds but Christ—is far from Truth. We cannot have Christ without having a Creed, for the Truth about Christ is identical with Christ. We may contrast different Creeds, but we can never contrast a Creed with Christ. What is more, the lack of a Creed is absurd because everybody holds to some Creed. You must even know something about your dentist before you can have him work on you. You want to be sure he isn't a plumber.

The Church is the pillar and the ground of Truth. That is, it is the custodian of the Truth, once and for all delivered unto the saints, and the channel for the progressive unfolding for this Truth. Christ and His Word abide in His Church, and His Church reserves the Truth.

3. Know the Truth and the Truth Will Make You Free

Jesus told the Jews who believed on Him to know the Truth, and the Truth would make them free. They became incensed at the idea that they had not known the Truth, turned from Him, and attempted to put Him to death. And yet a few of those harkened unto His words and made themselves masters of the Truth that Jesus had given them and they became free. The one and only way to know the Truth is to know Christ, and those, who like the small group accept the wonder working knowledge of Christ, shall know the Truth whereas, those who reject Him shall go on in bondage and in darkness.

It is one thing to know about Truth and it is another thing to accept the Truth. May it not be that many of us know the Truth, and yet we do not have freedom because we have not accepted the Truth. We may even be trembling in the face of eternal destruction. Knowledge does not necessarily determine action.

Conclusion

It is necessary to identify ones intellectual conception of the Truth and ones way of life. A man may be an excellent exponent of Christianity and yet may be a rake. Salvation lies not in the mind but in the will. Whosoever will shall be saved. Will you accept him now? Turn not away from the Truth back to the gropings of darkness, but begin now to walk in the light as He is in the light and ye shall have fellowship one with another through the blood of Jesus Christ, God's Son.

Questions

1. What are the two sources of Truth for the Christian? Can we consider changing scientific hypotheses as Truth?

2. Is an interpretation as true as the fact itself? Can you know a person without knowing something about him? Did Jesus, the apostles, and Paul differ in their interpretation of what Christ came into the world for?

3. To what extent can Christ claim to be the Truth and how can we know the Truth?

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

Reviews of Recent Books

Bodyguard Unseen: A True Autobiography. By Vincenzo D'Aquila. Ray Long & Richard R. Smith, Inc., 12 East 41 St., New York. $2.50.

To say that this is an interesting autobiography is to put it too tamely. Even to say that it is gripping is too commonplace. More than interesting and gripping, it is a most important piece of literary composition, written with a sincere and earnest purpose. It is a book against war. More than that, it contains a narrative that makes effective propaganda for peace and good will among men according to the principles of the gospel of Jesus Christ. While we are convinced of the author's sanity, sincerity and Christian spirit, some parts of his story are, to say the least, almost uncanny. He himself attributes his strange escapes and peculiar achievements to the "God-power" within him. He is an American, but originally came to this country from Italy. When his native country became embroiled in the World War, he and a number of his comrades voluntarily went to the help of Italy, being spurred by patriotic motives. However, when he saw the carnage and cruelty of the war, and realized the sordid and selfish motives that prompted it, his whole soul revolted against it. Moreover, his "God-power" caused him to refuse to kill human beings. He determined that he would never imbrue his hands in the blood of his fellowmen. So, when he was at the battle front, he shot into the air. The story that follows, his escape from the army, his experiences in hospitals and mad-houses, his various adventures, and his final escape on a ship bound for America—all these are told in Mr. D'Aquila's characteristic style. He is a devout Roman Catholic, but his book reveals sincere faith in Christ as his Saviour and an earnest purpose to do his share in helping the world to renounce war and settle differences by peaceful means. The somewhat mystifying title of the book, *Bodyguard Unseen,* means the divine guardianship which he believes guided and protected him in all his experiences.

Immortality and the Present Mood. By Julius Seelye Bixler. Harvard University Press, Cambridge, Mass. $1.00.

The author is Professor of Religion and Biblical Literature in Smith College. His book comprises the Ingersoll Lectures delivered at Harvard University in 1931. Many of Dr. Bixler's predecessors in their lectureship have been men of power and renown. A reading of the book creates the following reactions in our mind: The author is very much impressed by what he calls "the modern mood." It is a questioning mood: a searching mood; a scientific mood. Therefore there is much doubt today regarding the problem of the immortality of the soul. The materialistic science of the day denies that precious doctrine, and holds that when the atoms of the body are dissolved, that is the end of that particular individual's conscious existence. According to this view, there is no mind; what is called "mind" is only an epiphenomenon of a certain type of highly organized matter. Dr. Bixler states all the various objections of the "modern mood" to the doctrine of a future life. In the end he declares his belief in such a life; but we must confess to a feeling that he does not state the case very convincingly. Moreover, there is no appeal to the Bible or to Christian experience. He cites the saying of a Hindoo sage who lived 800 years before Christ and who held that it is the soul that endures when suns, moons and stars have passed away. We believe that even at Harvard University the teaching of Christ and His apostles might well be cited as evidence of the future destiny of believers. They were the most spiritually minded men who ever lived, and surely their testimony is more competent than that of those who have never had a spiritual experience. Christ said, "In my Father's abode are many homes: if it were not so, I would have told you." Is not that statement a valid argument for the doctrine of immortality?

Perils in the Wilderness. By G. Findlay Andrew. China Inland Mission, 237 West School Lane, Philadelphia, Pa.; 150 St. George Street, Toronto, Canada. 25 cents.

By purchasing and reading this booklet you will accomplish two good objects: you will help along a most worthy cause, the China Inland Mission, and you will spend a couple of intensely interesting and profitable hours. If you want to read about hardships bravely endured, and also of hair-breadth escapes, you need not turn to any of the modern novels of adventure, but just get and read this book. There is so much more solid value in a book of real adventure, undertaken, not for the sake of the adventure itself, but for the sake of humanity's cause, than there is in stories of merely fictitious daring. The story here recites the exciting adventures of two lady missionaries in China who were captured by bandits and who were subsequently rescued. There were many situations in which the intervention of God can be clearly seen, for it is unreasonable to assign them to mere chance. The two ladies were Mrs. Helen M. Hayward and Miss E. Gomersal, of the China Inland Mission. The book is enhanced in value by cuts made from photographs of actual scenes and people.

Dr. Francis Pieper: A Biographical Sketch. By Theodore Graebner. Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. 15 cents.

This booklet will be of special interest to Lutherans, particularly those who belong to the Synodical Conference. Still, we believe that other Lutherans and people of non-Lutheran denominations will be interested in reading the biography of so great a theologian and church leader as was Dr. Pieper. The author is one of the professors in the Concordia Lutheran Seminary in St. Louis, Mo., and was therefore a colleague of Dr. Pieper in that school for many years. Thus he knew him intimately. He has written the story of Dr. Pieper's life in a very engaging way. The brevity of the narrative is a point in its favor, for most people want to know the high points in a man's career. Dr. Pieper was born in Germany, but came to this country early in life. After serving a pastorate for a few years, he was called to teach in the Concordia Seminary, where he spent the rest of his busy and useful life. He was a theologian of great depth. He commanded "the pen of a ready writer," as his biographer puts it, and wrote much on practical themes as well as on themes of a more technical theological character. He was a staunch advocate of the special views of the Missouri Synod on election and conversion, and was engaged at one time in a great controversy on those topics in theology. We believe many people will be interested in his notable career, here set forth in an attractive style.

Russia in the Grip of Bolshevism. By John Johnson. Fleming H. Revell Co., 158 Fifth Ave., New York. $1.50.

On account of both his frankness and earnestness this author has won our confidence. He tells a graphic story of his visit to the land of the Soviets. He is the secretary of the All-Russian Evangelical Christian Union. He was born in Russia of evangelical Christian parents. On account of their faith, the family suffered much persecution from the Greek Orthodox Church. In early life he came to the United States. In 1921-23 he travelled about in this country soliciting aid for the Christians in Russia who were suffering much cruel persecution from the Bolshevist government. In the early part of 1930 he went to Russia himself to investigate the situation there. No doubt there are people in this country, more or less in sympathy with Bolshevism, who will try to discredit Mr. Johnson's book; but for our part we cannot see what possible motive he would have for mirepresenting conditions in the suffering land of Sovietism. There can be no doubt that the Christians, both of the Greek Catholic Church and of the Protestant faith, have had to endure much persecution. We believe that this book should be widely read, so that the people of the various countries may be warned of the dangers that threaten them from the Bolshevistic propaganda. However, distressing as the condition of Christians is in Russia, our author is not pessimistic, but believes that the Christian religion will be ultimately victorious there, not by force of arms, but only by moral suasion. He found atheistic meetings poorly attended, noisy and rowdyish, while church services were largely attended by reverent worshippers. His statements surely must be up to date because his visit to Russia was so recent. Besides, he has kept himself posted on Russian affairs up to the last minute of going to press with his book.

The Sunday School and the Church Budget. By Arthur Flake. Fleming H. Revell Co., 158 Fifth Ave., New York. $1.25.

The author emphasizes the right things in this book. He puts giving in church and Sunday school on a Biblical basis. It should be cheerful, systematic and proportionate, just as the New Testament enjoins. The tenth of his income, while not insisted on in a legalistic way, should be the least that a Christian should give. If people would give in the right way, and the church and school would adopt the right methods, the finances of the church would be in a prosperous condition. The Sunday school is not the church, nor a separate institution, but is a part of the church, and therefore should be conducted with a view to promoting the total spiritual purpose of the church. It should therefore arrange its finances with reference to the whole church budget, so that its members would be interested in all the enterprises that the church carries on. The author is very specific and detailed in describing what he believes to be the right, best and most effective method of raising money in the Sunday school, so that it may effectively assist in carrying out the church's program. Certainly Sunday school workers will be interested in this book, which is written by one who deserves to be called an expert in Sunday school management.

Chalcedon. By J. S. MacArthur, B.D. Society for Promoting Christian Knowledge, London, England, and Lutheran Literary Board, Burlington, Iowa. $2.40.

To the theologian who is fond of close and discriminating thinking this book is of profound interest. The author first recounts the historical movements whicth preceded and led up to the council of Chalcedon, and analyzes the various Christological views that were maintained by the several theologians. The Christology of the schools of Antioch and Ephesus receive due attention; so do the speculations of Nestorius, Cyril, Eutyches, Leo and others. Then the Chalcedonian Creed itself is recited and its contents discussed. The criticisms of the symbol by Dorner, Harnack, Bruce and Macintosh are quite effectively dealt with, and the creed itself fairly upheld. It is a learned treatise that Mr. MacArthur has given us—well worthy of study, especially as the symbol of Chalcedon is regarded as one of the ecumenical creeds of evangelical Christianity. Our author aims to vindicate this creed, for in closing his erudite discussion he speaks of "the permanent value of its Christology."

However, we must protest against the following statement (p.149): "It might be an interesting speculation to inquire how far the Monophysite tendencies of orthodox Lutheranism were responsible for the rise of pantheistic idealism in Germany." Our reply is, orthodox Lutheran theology has no "Monophysite tendencies." On the contrary, it endorses the Christology of Chalcedon, and holds that the divine and human natures of Christ were neither consubstantiated nor transubstantiated. Just as the great creed of Chalcedon teaches, so does Lutheran orthodoxy teach, namely, that the two natures of Christ are "unconfused," "unchanged," "indivisible," "inseparable." We give the English equivalents of the orignial Greek terms. See Henry E. Jacobs: *A Summary of the Christian Faith;* C. E. Lindberg: *Christian Dogmatics;* Heinrich Schmid: *The Doctrinal Theology of the Evangelical Lutheran Church* (translated by Hay and Jacobs); A. L. Graebner: *Outlines of Doctrinal Theology;* J. A. Singmaster: *A Handbook of Christian Theology; The Book of Concord* (Jacob's edition).

The Threshold of the Temple. By Rev. Charles Leslie Venable. Ray Long & Richard R. Smith, Inc., 12 East 41 St., New York. $1.50.

Combined with evangelical catechetical instruction, this manual makes a useful training book for church membership. For such discipline there is need for a book of this kind. It is evident that young people ought to be well informed as to the essentials of effective membership in the Christian church. It may also be said that adults who have not been brought up in a Christian way ought also to tarry at the threshold of the temple long enough to receive instruction regarding the principles and obligations of the Christian life and Christian fellowship in the church of Christ. This book, although primarily written for pupils from twelve to fifteen years of age, could very well be used for such adults as are above described, supplemented by additional instruction by the pastor or catechist. The author treats of the need of an experience of God in the soul, of the Ten Commandments, the Apostles' Creed, the Lord's Prayer, and the divine institution of the church. He pays proportionate attention to the sacraments of baptism and the Lord's Supper.

Valuable as this manual is, we have a few criticisms to register. We offer them with regret. In the preface for the pupil he says of Christ at the age of twelve in the temple:

> Doors were opening in His soul. First, there was the door of doubt. He was "both hearing them and asking them questions." And doubt, as we shall see, is a door that leads us into the presence of God in our souls.

Neither the incident referred to nor any other incident or teaching in the Bible indicates that our Lord passed through a period of doubt in order to realize the presence of God. Afterward our author proposes to teach young pupils the following respecting doubt (p.6):

> Because doubt makes us think about God for ourselves, and because thinking is talking with God, we do not need to be afraid of doubt. Rightly understood, it is God's way of bringing us into contact with God.

We find no passage in the Bible that commends doubt. Jesus always insisted on faith. He said to Thomas: "Be not unbelieving (*apistos*), but believing." Again and again He said, "According to your faith, so be it unto you." Neither does Mr. Venable explain how doubt can lead us into the divine presence. We wonder whether it is good psychology and religion to encourage children to doubt. The notes that we miss in this volume are a clear treatment of the heinousness of sin, the need of repentance, the need of regeneration, justification for Christ's sake, the place of faith in the incarnate Son of God, and the duty of growth in grace or of progressive sanctification. In the Lutheran Church this volume, useful as it is, should be supplemented and vitalized by the clear evangelical teaching of Luther's Small Catechism.

God and the Universe: The Christian Position. Edited by J. Lewis May. The Dial Press, 152 West 13 Street, New York City. $2.50.

If our earth is only a speck in this vast universe, what becomes of religion, and especially the Christian religion? Is man as important as the Christian religion holds him to be? Would the Son of God think enough of him to come down to this little mundane sphere to help and save him? These are vital questions in these days when science is telling us of the immensity of the universe. They are dealt with in a most competent and satisfying way in this truly notable volume. The editor himself writes an introduction that has great value, not only because of the writer's evangelical position, but also because of his knowledge of present-day science and philosophy. The rest of the book consists of a symposium in which Rev. S. C. Carpenter speaks for the Anglican Church, Rev. M. C. D'Arcy for the Roman Catholic Church, and Rev. Bertram L. Woolf for the Free Churches. While these men write from their several viewpoints, and may hold to some doctrines which we cannot all approve, yet they agree in upholding the Christian theistic position over against the mechanistic and materialistic philosophy of the day. As for the belittling ideas of man in view of the vast bulk of the material universe, held by some physical scientists, our authors show that man's value is not to be estimated by his physical size, but by his personality, self-consciousness, moral and spiritual qualities, and immortal nature, all of which make him of greater value than any amount of mere unconscious substance. Besides, the earth is plenty large enough for a habitat for the human race as long as the present dispensation lasts. This is a book that will help the people of the present generation to give a proper appraisement of the higher ethical and spiritual values. The editor says some good things in his introduction. He holds that the idea of the vast size of the universe is not a new one. Three hundred years ago Pascal discoursed about it. John Henry Newman warned people in his day of the danger to faith resulting from making the universe bulk too largely in people's eyes. An apt quotation from Anatole France, author of *The Garden of Epicurus,* is worth transcribing:

> Be the earth great or small, what matter is that to mankind? It is always great enough, provided it gives us a stage for suffering and for love. To suffer and to love, these are the twin sources of its inexhaustible beauty. Suffering, pain—how divine it is, how misunderstood! To it we owe all that is good within us, all that makes life worth living; to it we owe pity and courage and all the virtues. The earth is but a grain of sand in the barren infinity of worlds. Yet, if it is on the earth that creatures suffer, it is greater than all the rest of the universe put together. Nay, it is everything, and the rest is nothing.

If Mr. France had carried the ideas of love and self-consciousness, as well as suffering, through this paragraph, it would have been even better.

Christian Science in the Light of Holy Scripture. By Rev. T. Wilkinson Riddle. Marshall, Morgan & Scott, Ltd., 1, 2, 11 & 12 Paternoster Building, London, E. C. 4. 2s 6d.

The author has made an independent study

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of Christian Science. He has not gone to other writers who have given *exposés* of this cult, but has studied the books of Mrs. Eddy herself and also the works of the best-known exponents of her doctrines. By such a careful first-hand examination, he has found Christian Science sadly wanting in rational consistency, and in loyalty to the Holy Scriptures, and utterly at variance with evangelical Christianity. Charles Herman Lea, one of the outstanding advocates of Christian Science, goes over to the rationalistic higher critics of the Bible, and therefore represents it as full of errors; hence he can readily "interpret" it according to the Eddy cult. Our author finds Christian Science wrong and un-Biblical on the following doctrines: of God, of man, of evil, of the person of Christ, of the work of Christ (the atonement), of the Holy Spirit, of prayer, of the last things (eschatology), and of bodily healing. We find this book very convincing. We hope for it a wide reading.

I and the Children Thou Hast Given Me. By Rev. Wm. Masselink, Th.D. Wm. B. Eerdmans Pub. Co., Grand Rapids, Mich. $1.50.

Part I of this volume is a theological treatise for young people on the Covenant of Grace. The sub-title of the book is, "A Treatise on Our Covenant Youth and Worldly Amusements." Much emphasis is placed on God's covenant into which young people enter when they accept salvation through Christ and unite with the church. In order that the reader may know the theological position of the writer, it is pertinent to say that he is a thoroughgoing Calvinist on the doctrines of predestination and the atonement. Let us note (p.99) what he says on God's plan of salvation:

> From the mass of fallen humanity God from all eternity has chosen some to eternal life, and passed by others, to leave them to the full recompense of their sins;
>
> The reason why some are chosen and others not, is not because one class of people are distinguished in a favorable sense from the other class, but is only the good pleasure of God;
>
> For all those chosen from eternity unto eternal life, and for those only, God gave His only begotten Son . . .
>
> God sends His Holy Spirit into this world to operate upon all mankind by restraining evil and exciting good, but the saving work of the Holy Spirit is exercised only in behalf of the elect.

In Part II of his work our author deals judiciously with amusements in connection with the life of covenant young people. He rightly holds that card playing, dancing, and theater going are not the only wrong amusements, for people may be very worldly without indulging in such pastime; but when he comes to deal with the above-named amusements, he opposes them as improper and harmful for Christian young people, and gives strong reasons for his position.

How Peter Became Pope. By Rev. William Dallmann. Concordia Publishing House, 3558 South Jefferson Street, St. Louis, Mo. $1.00.

By an abundance of citations from historical documents, the author makes it clear and obvious that the claim of the popes of Rome to be the successors of Peter is not well founded. Many of the bishops and churches of the second, third and fourth centuries did not recognize the bishop at Rome as the successor of Peter or as the hierarch over them. Our author makes the following quotation from the great church historian, Adolph Harnack (p.7):

> It was not until the third century, as far as we are able to judge, that the Bishop of Rome gave himself out to be the personal successor of Peter (to the exclusion of all other claims), and began to claim for himself the duties, rights and honors which Peter had possessed, or which he and others attributed to Peter.

It was the Emperor Constantine, not the Bishop of Rome, who called the Council of Nice (325 A.D.); he presided over some of the sessions, "took part in the debates, and acted as the real head, though the legates of Bishop Sylvester of Rome were present. The emperor required all bishops to sign the creed. The emperor formally confirmed the acts of the council with a splendid feast. As yet Peter is no vicar of Christ." So writes Dr. Dallmann. This is a technical and scholarly work which certainly must have required a great deal of fine historical research. We bespeak a wide reading for this valuable contribution. It is written in a calm and poised manner, showing that the author was not moved by a bitter spirit, and had no desire but to discover and uphold the truth.

Thinking With God. By Norman H. Camp. The Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Ill. 2 cents.

"A Brief Bible Course for Inquiring Young People" is the sub-title of this book. No better book could be gotten for teaching young people the great doctrines of the Word of God, thus making them intelligent Christians. The author's viewpoint is evangelical throughout, so that we have no hesitancy in recommending it to teachers of our youth.

The lessons are all adapted to strengthen the faith and stimulate the spiritual life of those who read them, whether they be children or adults. The contents deal with the general subject of "thinking with God," and is subdivided into the following suggestive chapter-headings: "About the Bible, God and Creation, Man, Satan, Sin, Salvation, Temptations, Judgments and Rewards."

Tell Me a Story of Bunny Blew. By Mary Stewart. Fleming H. Revell Co., 158 Fifth Ave., New York; 851 Cass St., Chicago. $2.00.

This is the latest volume of Mary Stewart's delightful "Tell Me a Story" series of books. It has quite a number of predecessors which have become deservedly popular as stories for children to read, or for their parents and teachers to read to them. The present book is illustrated with pictures in black and white and in colors by Henry R. Beekman, who is a real artist. The human hero of the story is Billy Boy Blue—a bright lad with blue eyes. Bunny Blew is a young rabbit. The boy and the rabbit struck up a warm friendship for each other, and understood each other's language, which the author translates into clear and beautiful English. The two have varied adventures. Of course, the story runs along the line of imaginative fiction in which animals are made to talk and do other very human things that are impossible. Nevertheless, for children it makes a delightful story, and carries more than one useful lesson, without being in the least "preachy." Parents and teachers may well use this book to give some pleasant hours of entertainment to their children and pupils.

Shall Laymen Teach Religion? By Erwin L. Shaver. Ray Long & Richard R. Smith, Inc., 12 East 41 Street, New York. $1.50.

Whether we can agree or not with all the positions taken by the author, we are much impressed with this book. Time will not permit us to read every page of it, but the gist of the argument is that the direct teaching of religion should be carried on chiefly by professionally trained teachers, because they have the correct information at hand; yet this plan should not exclude from the teaching office certain laymen of deep spirituality who have trained themselves, and thus are fitted to give the right kind of Christian instruction. Moreover, professional teachers may not always be available, or churches may not be able to employ them. So there is still room for laymen. Meanwhile the Christian church should more and more see to it that competent religious teachers are being trained for giving the most effective religious instruction to the young. Our reaction to the book is that it is very suggestive and helpful and that the author does not take an extreme position. The difficulty that we see in the proposed method is that very few churches, after paying their pastors' salaries, the current expenses, the benevolence, etc., can afford to employ salaried religious teachers. For most of the churches the lay work must be done without financial remuneration. After all, for laymen that seems to be the best kind of service in the church of Christ.

Lesson Commentary for Sunday Schools, 1932. Edited by Charles P. Wiles, D.D., and D. Burt Smith, D.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. $1.75.

Here is a large volume of 316 pages of instructive and evangelical comments on the International Series of Sunday School lessons for 1932. We do not believe that a better lesson help for both teachers and pupils, especially the former, has been issued. Without controversy, but in a positive and constructive way, the writers of this work always take the evangelical attitude toward the Bible and the redemptive work of our Lord Jesus Christ. Some of the best writers and scholars of the United Lutheran Church have written the comments. Thus there is pleasant variety of treatment. Among the special contributors are Rev. Paul I. Morentz, Drs. F. R. Knubel, Paul H. Heisey, E. E. Flack and C. K. Bell. The method of treatment for each lesson is as follows: The Bible text according to the American Standard Edition; the Golden Text; the lesson goal; the lesson plan; "Helps from Hebrew Sources;" geographical and historical sidelights; the lesson interpreted; truths for daily living. Surely the teacher who uses this commentary will be well prepared to handle the lessons. It is true, on distinctive doctrines the Lutheran view is presented, but never in a controversial spirit. Thus the work will be of value to teachers and other Sunday school workers in other denominations as well as to those in the Lutheran Church. Let teachers try it once, and after that they will find it indispensable.

Common Sense About Religion. By McVeigh Harrison, O.H.C. Cloth; pp. 477, with Notes and Indices covering an added 400. Order of the Holy Cross, West Park, New York. $5.00.

I purchased this book at a venture. It is the best five dollars' worth of informative and stimulating reading on the subject of the Christian religion, I can remember ever expending. Being a reviewer, I begged the author at once for the privilege of telling the world my admiration for it. But he had already asked another on the staff with myself. Now that the columns of CHRISTIAN FAITH AND LIFE are open to me, I am spilling over with sheer delight to give it the recommendation I sincerely believe it justly merits.

In the first place, the fact that a Holy Cross Father can send out such an evangelical product is an amazing fact. One cannot scent the damp atmosphere of the monastery, nor yet the studied narrowness of the cloister. There is such a breezy freshness, and all-round sympathy with the thinking man, that any one who knows the austerity of monkhood is perplexed. Father Harrison is solely impassioned to impart the spirit of loyalty to our Lord, by a direct appeal to the reason of reasonable men. He is to be congratulated. And so are we.

For clarity, unction and persuasion, he manifests a unique adaptation. The conversational method which he discreetly employs at times strikes the reader as wholesomely winsome. The beautiful story of Louis Pasteur (one of many such) illustrates his fund of striking familiarity with history; while the poetical punctuations are illuminating and heart-warming. The amount of reading and assimilation which is evidenced in these pages is almost staggering. It seems to embody the research of a lifetime. And every statement is authenticated. The Notes alone, embracing 1,096 items, some of them quite voluminous, attest to the painstaking labor which has made the book possible. There is also a Scriptural index; and a classification of authors consulted, approximating quite 750; while a topical index affords the reader large range for study and information. Indeed, if one were to devote himself to mastering the referred statements in these appendices, he would have possession of a five-foot shelf of scientific, philosophical and theological knowledge. No great writer of the ages on these themes seems to be omitted. If we have John Dewey and Bertrand Russell, we have, as well, St. Francis of Assisi and Madam Guyon.

One regrets that, having once embraced the evidently true character of Genesis, which regards the second verse of chapter one as the beginning of the regeneration of an already created and despoiled earth, lying in ruin and emptiness, which Dr. Bartoli, the eminent Italian scientist, so ably espouses, he should discard it for what he is pleased to call "Emergent Evolution." But we cannot allow the value of the rest of the book to be marred by this fly in the ointment.

Brevity forbids a fuller explication of this remarkable product. All I need say is, Get the book and revel in its store of knowledge, its wealth of stimulation to devotion to our glorious Lord Jesus, its soul-satisfying digest of "the truth as the truth is in Jesus."—*Kenneth Mackenzie.*

Sermons on Old and New Testament Characters. By Clovis G. Chappell, D.D. Richard R. Smith, Inc., 12 East 41st St., New York. $1.00.

Formerly this work was published in two volumes, and passed into repeated editions. The first volume was devoted to Old Testament characters, the second to New Testament characters. Now the two are combined into one volume of convenient size, and are published in this firm's popular One Dollar series of books. To praise Dr. Chappell's edifying sermons, which are both evangelical and evangelistic, would be like praising a brilliant sunset. We do not wonder that these vital messages have been read far and wide. They are very readable. How wonderfully the Bible characters lend themselves to homiletical use! The Bible in this respect is a very modern book. One is constantly reminded of Paul's saying regarding the Scriptures of the Old Testament: "Now all these things happened unto them for ensamples; and they are written for our admonition" (1 Cor.10:11). Some of Dr. Chappell's chapter headings will indicate the originality with which he sermonizes on the characters of the Bible: "The Forks of the Road—Moses;" "The Ox Driver—Shamgar;" "The Easy Mark—Eli;" "The Fighting Farmer—Gideon;" "The Largest Giver—the Poor Widow;" "The Deserter—Demas;" "Doubting Castle—John the Baptist." These are enough to whet any one's appetite.

Men Who Played the Game. By Archer Wallace, Richard R. Smith, Inc., New York, $1.00.

A book that shows how heroic men overcame difficulties and achieved success, es-

pecially in bringing blessings to mankind, is stimulating. The present book is of that character. In a terse and lively style Mr. Wallace tells the story of persistent and self-sacrificing men who "played the game" of life in an honorable way. Here you will find the following benefactors of the fact portrayed: Philip Smith, the soldier-author; William C. Roentgen, the discoverer of X-rays; Toyohiko Kagawa, the renowned Japanese evangelist; Edward A. Steiner, the pioneer of good will; Louis Braille, the inventor of the Braille reading system for the blind; Arthur Nash, the Golden Rule business man; Robert Raikes, the founder of the Sunday School; Chinese Gordon, who knew no fear; Friedrich Froebel, the kindergarten man; Joseph Lister, the father of anti-septic surgery; William Wilberforce, and Louis Agassiz. Some books may stir selfish ambition in the minds of young people, or a desire to gain wealth or renown; but this book ought to have the opposite effect; it ought to move the young to unselfish effort to benefit mankind, whether they achieve fame or not.

The Story of Luther. By Professor W. G. Polack. Concordia Publishing House, 3558 South Jefferson Ave., Saint Louis, Mo. 60 cents.

Is there room or need for another life of Martin Luther? Our answer is, "Yes," if the story can be told in such a gripping way as it is told in this little volume. Just begin to read, and see how it carries you along. Professor Polack has mastered the exceedingly fine art of writing biography. The book is also informing. The author depicts in vivid and realistic colors the situation in the church of the medieval ages which called for a reformer like Luther, who was without fear and who had had a genuine experience of the saving grace of God through Jesus Christ. Here is a crisp paragraph which shows how the true doctrine of grace had been perverted in the dark ages:

"Instead of adhering strictly to the gospel doctrine of salvation by faith through the grace of God, men in the church taught a doctrine of salvation by works. They did not deny Christ's redeeming work altogether, but argued that Christ's sacrifice on the cross had been for the purpose of removing the guilt of original sin, and that man himself, by his good conduct and pious works, must atone for his actual sins."

There is an appendix to the book, entitled "Study Helps," by the use of which the volume can be made to serve as a textbook for Sunday Schools, vacation Bible schools or catechetical classes. We recommend the book to all our readers, whether old or young, or any of the ages between.

Five Thousand Best Modern Illustrations. By G. B. F. Hallock, D.D. Richard R. Smith, Inc., Pubs., 12 East 41st St., New York. $1.00.

We must agree with another who says that this work is an "unrivalled encyclopedia of illustrations and anecdotes for ministers and other public speakers." It contains in all 5,308 illustrations. They are of many varieties—incidents, experiences, word-scenes, fables, legends, facts of science, stories, and other gems for purposes of illuminating and enlivening public discourse. This book has been on the market for some years. We think we gave it a favorable review when it was first published, and what we said then we underwrite now. But think of it! Mr. Smith has now issued it in his dollar-a-volume series; a book of 770 large pages for one little dollar! No minister now need be without this valuable addition to his sermonic library. Indeed we do not see how any one can afford to do without it. The illustrations are not only many, happy and apropos; they are arranged in alphabetical order; and, besides, there is an elaborate index, with cross references to synonyms and related topics. Good as the book is, we can see how it might be abused; but that is not necessary, for the man who stands in the pulpit or on the public platform and speaks to audiences surely ought to be endowed with a judicial sense in the use of illustrations. Perhaps the best illustrations are those which the speaker finds for himself; but no busy minister can take the time to canvass the whole field of possible illustrative material, and so Dr. Hallock's book will prove to be a great labor saver. And think of getting it all for one dollar—only one hundred cents!

Life's Great Adventure—Prayer. By Rev. Solomon Cleaver, D.D. Richard R. Smith, Inc., 12 East 41st Street, New York. $1.50.

This enterprising publishing firm has issued some books of which we cannot approve; notably Atkins' *Procession of the Gods* and Cole's *History of Fundamentalism*, as our readers are well aware. But this last consignment of books which we have received from them, and which are being here reviewed, certainly is a good one, and, as far as we can see, is evangelical to the core. The one now under consideration is one of

the most uplifting books we have ever read. It is not an ordinary book on prayer, for Dr. Cleaver has a vein of originality. He shows that communion with God is the normal exercise of the soul of man created in the divine image, and that it satisfies, uplifts, gladdens and enriches life. Why and how men should pray and what they should pray for, are some vital questions answered in this suggestive volume. Our Lord's Prayer affords the author a basis for his various chapters, and yet he gives us no commonplace treatment of the Model Prayer. Dr. Cleaver illustrates his various topics with apt and often touching incidents from real life. Many of them are taken from his own experience and observation, and hence are fresh and new. Everywhere our author uses the Bible as the veritable Word of God. It is a helpful book for both laymen and ministers.

Sister India. By M. Edith Craske. Wm. B. Eerdmans Publishing Company, 234 Pearl Street, N. W., Grand Rapids, Mich. $1.00.

Miss Katherine Mayo, in her *Mother India,* exposes without mercy the terrific conditions in India, especially in respect to the treatment of women, but she offers no remedial measures. Miss Craske, in this gripping book, *Sister India,* in no wise extenuates or minimizes India's status, but rather confirms Miss Mayo's delineation. However, she offers some valuable suggestions for remedying the situation, or at least mitigating much of the evil. In a most interesting way she tells the story of the founding and continued work of the hospital at Ludhiana, India, established by Dr. Edith M. Brown, who certainly is one of the heroines of the missionary enterprise. It is a thoroughly Christian institution, giving regular instruction in Christianity. At the same time all women who desire expert medical service are welcome to come for treatment, whether they can pay for it or not. All classes come —the high caste, the low caste and the outcast—and are treated with the same loving care by physicians and nurses. Yet the various castes are not compelled to mix, as that would not be wise and would prevent many people from coming to the hospital for much-needed service. Many of the women are converted in the hospital, and some of them become nurses and physicians themselves, and display the real Christian spirit of kindness to all. Miss Craske has written one of the best and most enlightening books on India that has ever come to our notice. Dr. G. Campbell Morgan has written an appreciative foreword.

Miraculous Healing. By Henry W. Frost. Richard R. Smith, Inc., 12 East 41st Street, New York. $1.50.

The author of this book has done a thorough piece of work. He has gone into the heart of his subject with a patience and acumen that are worthy of the important subject which he treats. At once he makes clear the meaning of the term "miraculous healing," and distinguishes it from the term "divine healing," which is more frequently used. All healing, he says, comes under the head of "divine healing," whether it is done with or without human means; while "miraculous healing" is the healing which God accomplishes directly apart from human means, such as medicine, surgery, etc. While Dr. Frost expresses much love and respect for Drs. A. J. Gordon and A. B. Simpson, who wrote and published respectively *The Ministry of Healing* and *The Gospel of Healing,* he gently differs from them in that he thinks they went to extremes. Both of them finally had to succumb to a fatal sickness, and did not grow to be very old. Dr. Frost makes a thorough canvass of the teaching of the Bible on the subject of bodily healing. He analyzes many of the cases of healing performed by our Lord while He sojourned here in the flesh; also the instances of healing that He did through His disciples after He had ascended to the right hand of the Father. Practically his findings, in reviewing the whole ground, are these: that Christ is sovereign in all healings of the body; sometimes it is His will to heal miraculously; at other times it is His will to heal through human medicament, surgery and other means; at still other times it is His will to permit disease or accident to take its natural course and result in the death of the subject. The people whom He healed in the days of His flesh, and even those whom He raised from the dead, afterward succumbed to the messenger of death. Out of his own experience Dr. Frost gives six instances of what he calls miraculous healing; then he rehearses six other cases in which the subject was either healed through means or succumbed to disease; yet in the latter six cases prayer was offered with just as much sincerity, earnestness and faith. His chapter on "Christ's Sovereignty," especially as it relates to bodily healing, is a masterpiece. On the subject in hand we feel that Dr. Frost's work is one of the sanest and most

Biblical that we have ever read, and we commend it most heartily.

Additional Literary Notes

Rev. David L. Cooper, Ph.D., President of the Biblical Research Society, 1417 Bernice Street, Los Angeles, California, is at the head of an important movement for winning our Hebrew friends to a saving knowledge of Christ. His society has issued a *Prayer Bulletin* in which much information is given regarding its work. Send for it and be informed regarding this important movement. Dr. Cooper has also issued a booklet entitled, *Why Evangelize Israel in This Generation? And How?* which can be had for five cents by sending to the above-named address. The motto of the society is printed in Hebrew, the English translation of which is, "Come now, and let us reason together, saith the Lord" (Isa.1:18).

Our obliging New York friend, to whom we are indebted for much valuable information, especially relating to new books, has sent us a copy of the program of the "Ingersoll Forum," which is known as the "anti-religious center of New York." In this place many infidel addresses are given. At intervals debates are held, sometimes between unbelievers and Christians. We note that one skeptic has selected for his subject, "Free Will an Illusion." If men have no freedom of choice, why do the infidels ridicule people who differ from them? Did the lecturer himself choose his subject or was he forced to choose it? Our confidence in the judgment of men who think so cloudily is pretty much undermined.

A cordial letter has been received from Douglas Dewar, author of that rare book, *Difficulties of the Theory of Evolution,* expressing appreciation of our review of his book in a recent number of this magazine. While the book is hailed with delight by men who are evangelical in faith and who look at nature as she is, it is not welcomed by some of the professional biologists, who are wedded to the theory of evolution. Mr. Dewar cites one biologist who said recently that "only those unfamiliar with the evidence have the impudence to claim that the evolution concept is an undemonstrated hypothesis." In the face of the fact that not one clear case of the transmutation of one distinct species into another has ever been proved, this statement must be regarded as a case of unmitigated dogmatism, never outdone by any of the scholastic dogmatists of the medieval ages. We are glad to reprint the following statements from Mr. Dewar's letter:

> Being unable to answer my arguments effectively, they (the evolutionists) are either not noticing the book, or are contenting themselves with expressing surprise that any one who "has done good scientific work" should hold such views as I do! Since writing the book, I have found the evidence from the fossils stronger than I suspected. A most careful scrutiny of the known mammalial fossils reveals that there is no evidence of any mammal of one family becoming so transformed in the course of successive generations that its descendants must eventually be deemed to belong to a new family; in other words, as far as mammals are concerned, there is no evidence that a new family has evolved from an older one. I hope to deal with this subject in the spring in a paper to be read before the Victoria Institute, a copy of which paper I will send you.

Mr. Dewar's book is published by Edwin Arnold & Company, London. It may be purchased in this country of Longmans, Green & Company, 55 Fifth Ave., New York. Price, $5.00.

Attention has often been called in these columns to the *Bible League Quarterly,* published by the Bible League of Great Britain, 45 Doughty Street, Bedford Row, London, England. The October-December number has just reached us at this writing, and is rich in contents. An article written some years ago by Dr. John Urquhart, bears the title, "The 'Myths' of Genesis," and is worth a year's subscription. It shows the logical impossibility of regarding the book of Genesis as composed of myths and yet holding to the divine inspiration and authority of the Bible. It might be well for American readers to send for the long list of evangelical books, brochures and tracts which the said League issues and handles, and which are listed in the said *Quarterly.* They sell some of the outstanding books of Biblical defense that are written by American authors.

The attention of Dr. Stewart G. Cole, who has written such a one-sided history of Fundamentalism, is called to the following statement, which we clip from *Christianity Today* for last October:

> Any doubt as to the interest in a local Fundamentalist organization was quickly dissipated at the first meeting of the Philadelphia Fundamentalists held on October 21, in the Central-North Broadway Presbyterian Church, of which the Rev. Merrill T. MacPherson is pastor. Some 1,500 people crowded the main auditorium beyond ca-

pacity and filled the Sunday school rooms below in a great overflowing meeting. Captain Reginald Wallis, of Dublin, delivered the main address of the evening, making a stirring appeal for a Fundamentalism of the heart as well as of the head.

The Evangelical Theological College, Dallas, Texas, is a truly evangelical school of the prophets. It gives a complete theological course to its students, and has proper authority to confer the B.D. degree on students who have the A.B. from a standard college and who complete its own standard course. The president, Lewis Sperry Chafer, D.D., is also the professor of Systematic Theology. He recently issued an *Analytical Questionnaire,* based on the material which he presents in lecture form in his class-room. These questions cover the whole system of Christian doctrine. Here we have logically unfolded the various topics of Christian Dogmatics — Prolegomena, Bibliography, Theology (proper), Angelology, Anthropology, Christology, and all the rest. All these doctrines are Biblically founded and then developed along the lines of evangelical and historical theology. The *Questionnaire* is issued in two brochures. The price is 35 cents each per copy. Address Evangelical Theological College, 3901-3931 Swiss Ave., Dallas, Texas.

Hearsay

(Contributed by FRANCES THOMAS)

In every town, in every street,
In nearly every house you meet,
A little imp who wriggles in,
With half a sneer and half a grin,
And climbs upon your rocking chair,
Or creeps upon you anywhere,
And when he gets you very near,
Just whispers something in your ear,
Some rumor of another's shame—
And little Hearsay is his name.

He never really claims to know;
He's only heard that it is so;
And then he whispers it to you;
So you will go and whisper, too.
For, if enough will pass along,
The rumor, even though it's wrong—
If John tells Henry, Henry Joe,
And Joe tells Mildred, Mildred Ruth—
It very soon will pass for truth.

You understand, this little elf,
He doesn't say he knows, himself.
He doesn't claim it's really true—
He only whispers it to you,
Because he knows you'll go and tell
Some other whispered as well;
And so, before the setting sun,
He gets the devil's mischief done,
And there is less of joy and good
Around your little neighborhood.

Look out for HEARSAY! When he sneaks
Inside the house and slander speaks,
Just ask the proof in every case,
Just ask the name and date and place,
And, if he says he only "Heard,"
Declare you don't believe a word;
And tell him you will not repeat
The silly chatter of the street—
However gossips smile and smirk,
Refuse to do the devil's work.

—Douglas Malloch.

EDITOR'S MAIL

The League of Evangelica Students' Convention

THE League of Evangelical Students nounces the First Regional Confere of New England, was held in Boston, N vember 13-15. The Gordon College Chap was the Convention host.

Dr. Robert H. Glover was heard in message on "Student Responsibility to M sions." Dr. J. Oliver Buswell, of Wheat College, and Dr. J. Gresham Machen Westminster Theological Seminary brou forceful messages. Beside these guest spea ers, President Nathan E. Wood, Dr. E. Drew, and Professor Merrill C. Tenney, of the Gordon College faculty were on program.

Two of the League Regional Secretar were present to represent the League a bring short messages. Miss Margaret Hu is representative to women's colleges, a the Rev. W. Harllee Bordeaux is New En land Secretary.

The Conference sessions closed Sund evening with a public service at the Pa Street Congregational Church, when Dr. Z. Conrad, staunch conservative leader the East, brought the closing message.

The League firmly believes that an u paralleled opportunity for a winning a powerful gospel witness in the scholastic l of New England will be the result of t gathering.

The enrolment of two new Chapters; increased territory to serve have made it i perative that new Secretaries serve League. God's abundant blessing has be shown in the securing of three actively e gaged Regional Secretaries in the East; M Margaret W. Haines, Miss Margaret Hu and the Rev. W. Harllee Bordeaux.

Schools or churches desiring to arran meetings for these representatives, may co municate with the League Headquarters.

Prayer is requested for the general wo of the League, and the particular obje mentioned. Information or literature co cerning any part of its work may be secu from the General Secretary of the Leag Box 455, Wheaton, Illinois.